WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. JOHN F. COONS, EDITOR. TERMS—$2 IN ADVANCE, $2 50 IN SIX MONTHS, OR $3 AT THE END OF THE YEAR.

Vol. X.—No. 20. LEXINGTON, KY. WEDNESDAY, NOVEMBER 27, 1833. Whole No. 486.

TERMS.

Two Dollars, if paid in advance; *Two dollars and fifty cents*, if payment is delayed till the end of six months, or *Three dollars*, at the end of the year.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publishers*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates.

LEXINGTON:
WEDNESDAY, NOVEMBER 27, 1833.

For the Western Luminary.

Influence and responsibility of Christians.
No. II.

MR. EDITOR—My last inference from these passages, is,

5. That every Christian should acknowledge and realize his awful responsibility as a member of the church of Christ. He should feel that the church, of which he is a member—a component part, is the depository of the mercy of God—the channel of life and salvation to the souls of men—that the church is the centre of life—the heart of the world, the pulsations of which are to throw out life into every part of it—and life too, without which the world must perish. "I therefore, (the prisoner of the Lord,) beseech you, that you walk *worthy* of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." "Only let your conversation be as becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in *one* spirit, with *one* mind, striving *together* for the faith of the Gospel." "That ye might walk *worthy* of the Lord unto all pleasing, being fruitful in every work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." And "Let all bitterness, and wrath, and anger, and *clamour*, and *evil speaking*, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." This Sir, is the spirit that is worthy of the Gospel of Christ—this is the character that is worthy of the high vocation wherewith Christians are called. Where the Gospel has this influence, how lovely the scene! How glorious the prospect! How powerful the still small voice of conviction that enters the ears of the impenitent! How astonishing the power of the purifying influence that proceeds from the little band of humble, devout, and obedient followers of Jesus!

Now sir, let but one or two *busy bodies—tattlers*, get into this little company, and the whole scene is at once changed—the whole aspect of things is different. Behold them like the foxes of Sampson with fire-brands among the shocks of corn! How busily they are employed in *fabricating lies—circulating slander—whispering calumny*—and *vending* every *little dirty thing* that their *prowling* minds can *scrape* up; and never rest until a fire is kindled, and a commotion produced—until they can see the work of destruction going on; then their grovelling minds have a feast.

"Then smiling looked upon the wreck he made,
And seemed to mock the ruin he had wrought."

But let us look a little more particularly at the evil consequences of the indulgence of this wicked practice.

1. Its direct tendency is, and its aim seems to be, to subvert the plan of God, the object and tendency of which is, to secure the peace and salvation of men. In disregard of the authority of God—in defiance of the injunctions of his word, and in violation of every principle of the Gospel, it pursues its work of murdering the names and characters of men.

"'Twas slander filled her mouth with lying words,
Slander, the foulest whelp of sin. The man
In whom this spirit entered was undone.
His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste,
To propagate the lie his soul had framed."

2. It obstructs and destroys the effect of the preaching of the Gospel. The Gospel to have efficacy, must find the mind calm and unruffled by any counter excitement. But this practice of defamation is like a counter current, it overwhelms and destroys every thing that stands in opposition to it, for it always employs such facts and incidents as will most certainly engage attention and produce excitement. It is in vain therefore, for a man to hope to be useful, or for a people to expect him to be so, where a number of such persons are busily employed in vending their mischief. All his anxieties, his efforts, his zeal and his prayers, seem almost as fruitless endeavours, as casting chaff against the wind. One such *busy body* in a congregation will do more injury in one year, than almost any preacher can repair in two years.

3. Such persons are not merely a dead weight upon the car of the Gospel, but it seems to be their delight, and the food of their souls, to retard and hinder the progress of every thing good; and to cripple the efforts of all who desire to do good. They never engage in any good, and are envious of all who do, they do nothing worthy of commendation—but with their slang, bespatter every thing that seems worthy of any commendation—they are not well thought of, and they hate all who are.

"Where'er he heard, as oft he did, of joy and hapiness,
And great prosperity and rising worth, 'Twas like a wave of
Wormwood over his soul: Rolling its bitterness. His joy was wo.
The wo of others.

It undermines and destroys confidence and friendship among brethren. If this class of persons see confidence, they never have rest until it is destroyed, and its place occupied by suspicion and distrust. "His pillow was the peace of families destroyed, the sigh of innocence reproached, broken friendships, and the strife of brotherhoods; yet did he spare his sleep, and hear the clock, number the midnight watches on his bed, devising mischief more; and early rose, and made most hellish meals of good men's names."

"From door to door you might have seen him speed,
Or placed amidst a group of gaping fools,
And whispering in their ears, with his foul lips;
Peace fled the neighborhood in which he made
His haunts; and, like a moral pestilence,
Before his breath, the healthy shoots and blooms
Of social joy and happiness, decayed."

5. Is it wonderful that such a practice, indulged in by members of the church, should bring a reproach upon religion?

The world seeing this state of discord—how little brotherly love—how little confidence—how little principle—how little of any thing desirable or lovely is to be found among those who profess the religion of the meek and lowly Jesus, will ascribe all these things to the Gospel, and turn away from it with disgust or contempt. And however men's own better judgment and observation ought to teach them the fallacy and absurdity of this manner of judging of the Gospel, yet the depravity of man will take advantage of every thing plausible in favour of sin and unbelief.

6. But when the true character of this class of persons is discovered, all the evil consequences of their *flatteries*, their *lying*, and their *deception* redound upon their own head. It is utterly impossible for persons to run this race long without detection, and then they are shunned by all prudent and wise persons, "as one who had a deadly moral plague," and they are regarded as "most wretched, most contemptible, most vile:" until they become outcasts from society, and abandoned by all, to that wretchedness and odium, which are a just reward for their unfeeling and unprincipled conduct.

If when known, they are thus regarded among men, how must they be regarded in the sight of God? and how ought they to expect to be treated, when they shall seek an entrance into the kingdom of heaven? H.

From the N. Y. Christian Intelligencer.

Prayer Meetings.

"If 'tis sweet to mingle where
Christians meet for social prayer;
If 'tis sweet with them to raise,
Songs of holy joy and praise—
Passing sweet that state must be
Where they meet eternally."

There are four qualities essential to the permanency and advantage of prayer meetings, and wherever they are deficient either altogether or in part, they are proportionally wanting in the benefits which otherwise would be acquired.

1. Social meetings for prayer, pre-supposes *harmony* among the members. Prayer and worldly strife are utterly irreconcilable. We have no doubt, that much of the non attendance and Laodicean lukewarmness among the members of churches in this respect, may be imputed to a secret, undefinable aversion to other members which they are ashamed to acknowledge, but which is still permitted to rankle in their hearts. All ill natural criticisms upon the supposed defects of the brethren who lead the devotions, which are made by those whose dumb mouths no Christian ingenuity can force open, are ordinarily the offspring of that "envying," which not only produces "confusion and every evil work," but which also grieves and drives away the Holy Ghost, without whose divine presence and aid, every attempt at prayer is inefficient and vain.

"The Spirit like a peaceful dove,
Flies from the realms of noise and strife;
Why should we vex and grieve his love,
Who seals our souls to heavenly life!"

2. *Knowledge.* Attendance upon prayer meetings by the Brethren, must unavoidably be irregular. The duties of active life demand prompt attention; and God does not require that the urgent works of necessity and mercy shall be neglected even for the external attendance upon devotional exercises. This fact, however, constitutes no justification for them who are constantly inventing frivolous excuses for the neglect of plain and imperative duties. It hence follows, that every member who usually takes part in the social exercises should go prepared to offer suitable petitions, in which the whole assembly of believers can cordially unite.—The defect in this respect is one of the most exceptionable points in common prayer meetings. The Brethren often pray for themselves only—their petitions are too restricted to their own individual experience or their existing mental exercises, and from want of present sympathy, there is a great diminution, if not a total absence of that deep general interest without which the fire and fervor of the prayer meeting speedily evaporate. Our prayer meetings admit of improvement in this respect; and our Brethren would always find ample matter for social petitions, did they cultivate more Christian intercourse, and become better acquainted with each other's varying experience.

3. *Spiritual mindedness and fervor.*—There is a great difference between the cold-hearted formality of a petitioner who attends the room where prayer is offered, while his mind is engrossed by worldly cares and attachments; and the kindling energy of him, who puts off his shoe, while he realizes that he is treading on holy ground. We all know, that the holy attraction in the assembly for prayer is its holy and lively spirit; and without this all must be dull, uninteresting and tiresome. Prayer necessarily implies abstraction from the world; it is the gathering of the thoughts and attachments from the things visible to the things unseen, from time and sense to the ethereal and the eternal, from the body to the soul, and from men with their vanities, to God and his sublime relations to us. This therefore includes forgetfulness of the grosser things; and a mind and a heart absorbed in everlasting realities. The contrast which the Apostle draws is true not only in all its amplitude; but it also admits of many minute applications, and may be adapted to the prayer meeting, no less than to the character of man and his state before God. "To be carnally minded is death, but to be spiritually minded is life and peace." Romans 8. 6.—Thus to be influenced by carnal and worldly cares and affairs is death to devotion, there may be a voice and words, clear and cold as a mid-winter night at full noon—but there are no sacred warmth, and no heart burning aspirations, and no overpowering impulses to move the sluggish affections heavenward—all is "of the earth, earthy; and as is the earthy, such are they also that are earthy." On the contrary, to be spiritually minded infuses life and extends peace through all them who assembled. There is a heavenly unction, a lofty elevation of spirit, and a glowing chastened ardor which is beautifully described by David; Psalm 39. 3. "My heart was hot within me; while I was musing, the fire burned; then spake I with my tongue." If our brethren who are the mouth of God for the people, would cultivate this temper, and enter the prayer meeting thus quickened; we should hear no more complaints of the dullness and formality of prayer meetings; and every person would not only admit in theory but know by experience, the consolatory truth which Cowper hymned:

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw."

4. *Communion and tenderness.*—The prayer meeting is specially intended for communion with God and his son Jesus christ; and that we may "have fellowship one with another." These objects are inseparable. We must not only be harmonious but cemented. We must not only be devoted in spirit and language, but we must *pray altogether*. If the joint Amen is not audible it must be felt; and if in tenderness of affection and unity of feeling, the little band is not one, and do not continue in prayer and supplication with one accord—the parties might as well be separately engaged in invoking the grace and mercy and peace of the redeemer.

Therefore, Brethren, come to the prayer meeting in harmony, with wisdom, devoutly, and all of you of "one heart and soul, striving together for the faith and the hope of the Gospel." PRAY ON.

Dr. Brownlee on Popery.

LETTER XVII.

To the Members of the Roman Catholic Church:

"An Petrus Romæ fuerit, sub judice lis est:
Simonem Romæ, nemo fuisse negat!"
"We are not sure that *Peter* ever sat
In Rome: but *Simon* did,—we're sure of that!"
Prov. of the sixteeth century.

Fellow citizens,—It is one of our privileges, as citizens of this Republic,—and one of pre-eminent importance, that we THE PEOPLE, claim and exercise the right of watching our public servants. We inspect, and decide upon their public character, and official conduct, with freedom, and independence. The Constitution and legitimate laws are the rule and standard by which we require them to regulate their conduct in public life. If they recede from the spirit of these, and permit themselves to seek their own aggrandizement, and sacrifice the patriotic virtues, and the public good on the altar of personal interests, and ambition, we promptly, by our legal vote, consign them to the obscurity of private life. This we claim as our birth-right; and it is unalienable!

Now, what would you think of any political, or military man, who should tell the people that they have no right to think for themselves on politics: no right to elect their public servants: no right to dictate to them: that they who have already climbed into office, it may be, by iniquitous means, have the sole prerogative of appointing men to all offices in the state? In a word, that the delegated men are above control, and accountable to none, that they are every thing, and the people are nothing, and as the dust under their feet? This, you know, is the identical despotism of every Roman Catholic goverament in Europe. And its galling chains are rivetted, just in proportion to the power and influence of Catholicism pervading the souls of a brutalized people. Can you fellow citizens, look without horror, upon this state of things? Is your gratitude to this Republic so small that you would not discountenance, and put down those knaves, who would sap our free Institutions, and bring back upon you and upon us, this degradation, and horrid despotism of European Catholics?

But are politics so far superior to religion? Are the interests of time so far exalted above those of eternity? Is it gallant and glorious to vindicate civil rights, while you allow the revolting ghostly despotism of the dark ages, still to crush your immortal souls into the dust? Will you spurn from you the edicts of civil tyrants, and lick the feet, and kiss the hands of the wretched minions of Antichrist, who urge their claims to rule over your souls, bodies, and property, with the iron mace of a Hildebrand! Your priest not only allows of no liberty of conscience, but unblushingly laughs it to scorn! He tells you, that you have no right to read the holy Bible: that you must not hear your Maker speak but through the priest's mutterings: that if you dare to think on religion, or even dare to speak to God, or ever breathe a vow to him in any other way, than as the preist shall frame it and offer it up *for money*, you commit a mortal sin! Your bishop declares to priest's and people that he is lord absolute over you: that you have no right to choose your officiating ministers in the chapels which you rear! He dictates his own favorites to you: and tells you that you have no right from man or from God, to refuse. This you see outrageously practised every day in this free republic and land of clear Christian light and liberty! We behold the darkness and horrors of the tenth century perpetuated in the nineteenth century, in free and enlightened America! And of a Sabbath day, the priest, before he can ascend the desk to officiate, must throw himself down on his knees in the dust, and adore the bishop and kiss his hand, and adore the image of the absent Pope, in the august person of the bishop who represents, in our republic, the intruding and usurped power of a foreign despot! This you see the *devout and holy priest* Levins do in St. Patrick's chapel, from Sabbath to Sabbath! Is this the deportment of freemen? Is this the Christian religion? Is this becoming the dignity of men of reason? Is this not degrading, like the superstitions of pagans: and worse than the degradation of Turks! How long, I beseech you, will you lick the ghostly tyrant's foot? How long will noble and immortal beings be the crushed-down vassals of a foreign anti-christian tyranny!

I have, in my preceding Letter, set before you, the *moral* character of your priesthood, from the humblest, even to the pope. And their moral pollution, which we were constrained to unveil frankly, is not the result of human infirmity only; or of adventitious circumstances alone. It is necessarily engendered by the essential elements of popery. Auricular Confession and priestly celibacy ever have covered, and ever will cover the Romish church, and drown it in perdition, as long as these are its essential doctrines, and its discipline. And fellow citizens, has it never occurred to you, how minutely your priests have fulfilled unintentionally, the prediction uttered from the Holy Ghost in the Bible. See I Tim. iv. 3. The Apostates from the truth were not only to depart after "the doctrines of demons,"—that is,—the worship of demons and departed souls; but were to be noted "*by their forbidding to marry.*" And moreover the great Apostacy of Babylon was by inspiration, called "*the mother of harlots and abominations.*" In no other apostate christian church or sect, in all the world, is "*marriage forbidden,*" but by your priesthood and in your church; and in no pagan land, know we of such a systematic course of deep and damning pollution, as in your churches, monasteries and nunneries, and confessional!

From a sketch of the revolting immorality, I pass, with your leave, to exhibit the DOCTRINES taught in your priests' books, colleges, and seminaries. I thus pass from the streams which flow, like the waves of the second death, over your church, to unveil the great fountains thereof,—the main one is the INFAMOUS CODE OF ETHICS taught by your Jesuit priests. And I quote these to open your eyes to the infamy of your spiritual guides; and to awaken the slumbering consciences of these ill-informed Protestants, who send their children to Jesuit seminaries. And may the God of mercy grant that our solemn warnings may be the means of putting parents on their guard, to pluck those exposed young Protestants, as "brands from the devouring fires!"

I would just observe that the order of Jesuits, after being put down, and deemed accursed by the Christian world; and expelled from every government in Europe, was revived by Pope Pius VII. in 1815. He took them under his special care; placed them at the head of his seminaries and colleges; as "instruments most capable of forming youth to *Christian piety!*" The plain meaning of which is this: that all other men had some remains of conscience; but the troops of this sect were without conscience, and could, in cold blood, teach all that Rome could suggest; and practice all that the prince of darkness could require! And the Pope, after settling them as his chief apostles, closes his bull with telling all the world that "those, who should infringe upon this bull, or by an audacious temerity oppose," these his dear and best beloved sons, would incur "the wrath not only of ALMIGHTY GOD, but of ST. PETER!" These are the men who are, like the filthiest plague of Egypt, creeping up over the length and breadth of the land; and are threading their pathway into our schools, and nurseries, and bed-chambers!

Their constitution is strictly *monarchial.* A Republican form of government these priests detest, as much as they do the pure gospel of our Lord. A general or prince is chosen over them, for life: his power is supreme and universal: to him every member of the society must submit his sentiments and his will: to his injunctions he must listen, "*as if they were uttered by Christ himself.*" Again, "no member can have any opinion of his own: AND THE JESUIT SOCIETY HAS ITS PRISONS, INDEPENDENT OF THE SECULAR AUTHORITY!" See Pascal's Prov. Letters, p. 15, N. York edit. Hence these dungeons and cells under their chapels and college buildings, which any one may have seen, as their building went up: and which have been so accurately and publicly noticed by the veteran LORENZO DOW, in his appeal to the American public on this matter.

The DOCTRINES taught by these men, in their books, and in their Romish seminaries, are calculated to give a death blow to civil liberty, as well as religion. In the opinion of all the high political men of all the governments of Europe, their sentiments, instilled into their pupils and devotees at confession, were more fatal to the liberties and rights of mankind, than even to religion. This is recorded in the pages of history. "*Jesuitism is a familiar devil who enters the house crawling in the dust: and ends by commanding with lordly haughtiness!*" These are the words of Mons Pradt, your own archbishop of Malines, in his late work. See also the Arret of the Parliament of France, which, in 1762, abolished the most execrable order of Jesuits; the curse of our land; as they have been of Europe.

The first tenet of their creed exalts the Pope to a monarchy, "unlimited by democracy, or aristocracy." This power is *civil* and *spiritual*; he claims and receives homage as much as a *civil* prince, as a *spiritual.* Dr. Pise, and also all our New York priests have had the hardihood to deny that they own the Pope, or do him homage, as a *temporal* prince! With men, so reckless of truth, and who avail themselves of their Jesuit doctrine of *mental reservation*, that is, to say one thing and believe another, or any thing, to advance their cause, it is needless to reason on this point; and folly to listen to them, or regard what they say. They know as accurately as any well read Protestant does that the temporal and spiritual claims of the Pope never were separated for the benefit of American Roman Catholics. They know that these claims never can be separated. It is a matter of recorded fact, that the Pope claims power over the bodies, and souls of all men, Protestants as well as Catholics; and over all Protestant, and non-Protestant governments! The Protestant government of England, and of the United States, are *only rebels*, to be in due time regained back by *conversion* of Jesuits, or by *arms.* In the solemn belief of every Pope, and every true Roman Catholic, the Protestant kings of Holland and England have no more right to reign than had the excommunicated Harry VIII, and Queen Elizabeth! In the solemn belief of the Pope and every genuine Jesuit, our Protestant and venerable President has no more right to bear the reins of government than Harry VIII, or Queen Elizabeth had in England! The fact is, every Protestant prince, president, subject, and citizen are annually excommunicated at Rome, and in these United States. And I assert it in the face of the most unblushing Jesuit, and before the American community, that it is a matter most notorious, that on every Thursday of passion week, annually, according to the Bull, *In coena Domini*, our Protestant President, and all our Protestant magistrates, and governors, and every Protestant member of our city corporation, are publicly, formally, and solemnly excommunicated, cursed and sent to hell and perdition, in every Roman chapel in the United States! Only it is pronounced in Latin, and not generally known. Every priest takes "an oath on the Evangelists, and the cross" to do this. And if there be one of them that can have the assurance to utter falsehood, and deny that he does this, then he is *by his own confession*, A PERJURED KNAVE! I shall afterwards give the Priest's oath, and this Bull of "universal damnation," pronounced annually on us all, by *your charitable, holy, and Christian priesthood!* Fellow citizens, little do you know what deadly vipers you are warming, and cherishing in your unsuspecting bosom! What! do you believe that a Jesuit priest can deem himself bound to render allegiance, and obedience to magistrates who are anathematized by his "Lord God on earth," the Pope? Can any citizen be so weak, or so ignorant of human nature, as to believe that a Jesuit priest will teach his pupils, or his devotees, at the confessional, to own a government made up of Protestants, who are cursed, and excommunicated by his spiritual Dictator, the Pope? To be sure they will not confess this; they would not be Jesuits if they admitted it. They have the same profound oath of secrecy as Free Masons have. They are to keep the secret until they gain the ascendency. I call on every magistrate in the land, and every Protestant fellow citizen, to read the SECRETA MONITA, or *Secret Instructions* of the Jesuits, Princeton Edtion, 1831. We are indebted for this "terrible book," of Jesuit secrets, to the Parliament of Paris, among others. They passed the act to abolish the Jesuits, in secrecy; and the execution came on the Jesuit College, like a thunder stroke. Their house was surrounded by troops, and their papers, and books, and these "*Secret Instructions,*" seized before they had heard that the Parliament had taken up their cause! But for this these "*Secret Instructions,*" had never seen the light.

Now hear their own words by which they teach their pupils in the United States, the absolute supremacy of the foreign despot, the Pope. "The Pope, speaking from his chair, is exempt from all ignorance, error, and mistake." See Dupin 333 Bellarmine, iv. 1. 15, and v. 6. And Labb. vol. 18. p. 1428. Edgar p. 157. They are in the habit of calling the Pope "OUR LORD GOD," not merely *a "god,"* as magistrates are sometimes called; but "OUR LORD GOD." And even on their own explanation, viz.: they call him "a god," as a magistrate,"—here is a public admission that they own that foreign ruler in his temporal and civil power. And hence no Roman Catholic, strictly so called, can take the oath of allegiance to our constitution and government, WITHOUT MENTAL RESERVATION, OR FALSEHOOD AND PERJURY! I appeal to our professional men!

I shall give only one quotation farther. The following homage to the pope, was expressed by an archbishop, in the council of the Lateran, in the hearing and presence of Pope Leo X. And hence it has the sanction of a Pope, and a council, and it is, in the belief of every true Roman Catholic, of equal authority with the holy Bible! The homage paid was this:—"The Pope has power, *supra omnes potestates tam coeli, quam terræ*,—ABOVE ALL THE POWERS OF HEAVEN AS WELL AS OF EARTH!" Nay he does what God does not do: he professes to do what God himself does not,—and cannot do. In "the Mass" he and his priesthood profess to create their Creator! Out of a wafer they make God! Now the Most High never created, never could create himself! And thus the instructions taught in our Jesuit seminaries, are an unparalleled compound of cruel ghostly despotism, and blasphemy! Can the most heartless infidel in all the land,—not to say a christian magistrate, or a christian citizen, be persuaded to continue his children in the seminaries, and under the instruction of such teachers? Whoever he be that does this, with his eyes open to what every body cannot but see, must be pronounced an enemy to God, and a traitor to his country: and the destroyer of his children,—his own flesh and blood!

* * * * * *

I am, most respectfully yours, &c.
W. C. BROWNLEE.

New York, Sept. 9, 1833.

The Jews.

Thoughts on their Dispersion and Recovery.

The Dispersion of the Jews is the grand stumbling-block to the Infidel. I had once a controversy with an infidel; and, after having used many arguments in vain, asked, "How will you account for the present condition of the Jews?" "That," he replied, with evident chagrin, "is an objection which I never could get over." And can this be matter of surprise? Was any other instance ever known, of a people scattered in small numbers among whole nations without being amalgamated with any? In the midst of thousands and millions differing from them, instead of sinking down in the general mass, still remaining a distinct people, preserving their language, their habits, their very appearance! A Jew is known in any country all over the globe. His face is a chronicler of his story. His nation is written in his countenance. Can it be a matter of doubt that the providence of God is in all this?—that this scattering of His people is in fulfilment of His Word announced by the Prophets! And can there be any more doubt, that the restoration of that people, itself an event of vast importance, shall be made auxiliary to the bringing out of some other great design of God's Providence? Can we contemplate the recal of the Jews, and their restoration to the favor of God, without being awfully impressed with the truth of the Scriptures. What will be the effect on the Nations, when they thus see the Hand of God almost visibly accomplishing the work which His Word has predicted? Will not that fact impress them with a conviction, that that Word, which they had not known, or rejected, or had received with apathy and indifference, contains the truths of the Living God? and will not the Conversion of the Jews make that people once more the instruments of diffusing light, and life, and happiness to a sinful world? There is now a stir among this people in every part of the earth: whether in Europe or in Africa—in the East or the West—in Smyrna or in Manchester, there is an expectation of something which is to happen—of some great change that is to take place. There is an awful watchfulness, as if the powerful Arm of God were about to make itself bare in the fulfilment of some great design.—*Rev. Hugh Stowell.*

Independence of Thought.

To these names, these happy results of independent thinking, we have merely adverted as a transition to another topic, which is, the *importance, the necessity of this trait of character to ministers of the gospel in our day;* the need of religious teachers, who think for themselves. But who are they who think for themselves, in the sense we have attached to the phrase! Not in general the unpolished rustic, the simple-hearted peasant, or the ignorant heathen; but he who is disciplined, whose mind has been often chained down to sober investigation, whose veneration for names and systems, however great it may be, is lost in the grand determination of examining for himself, of endeavoring alone to view things as they are; in a word, who investigates and balances the opinions of others in his own mind, who does not appeal to men, brethren, and fathers, to ascertain whether these things are so, but who compares them with the standard of everlasting truth, with a readiness and determination to receive them so far as they accord with it, and to reject them, if at variance with its teachings. Such should be the spirit, the inflexible purpose, of every minister of the gospel; and such must it be with all who would not succumb to popish dictation, or that which is very analogous, even to church standards *without full conviction of their truth;* not indeed relying on the feebleness of his own understanding, as if infallible, but seeking the clear light of revelation, and the illuminations and teachings of the Holy Spirit, and using what others have written on points of doctrine and other subjects, with all proper veneration for their memory and learning, simply as helps, not as infallible guides.

This is necessary for every man who expects to expound the word of God, and who would be taught himself, that he may, in humble reliance on Divine goodness, teach others. And the man who does not thus form his own opinions, who does not habituate himself to think thus freely and independently, must expect to meet with insuperable and constant difficulty in his ministerial labors; to be troubled in answering in a manner satisfactory to himself and others, the various difficult and unexpected questions that may be proposed to him, and for which he had made no provision. To acquire, then, this facility in solving difficulties on the many, many points that come up in theology, on the numerous conflicting passages in the Bible, which the minister professses himself (in being invested with his sacred office) able to teach and explain, we see the necessity of a long course of thorough training.—*Biblical Repertory.*

Jesus Christ is the treasure hid in the Gospel, the pearl of great price. He is the Sun in the firmament of the Scriptures, the source of everlasting life, a spring full of the water of life, a hive of sweetness, a magazine of riches, a river of pleasure.—*Dycr.*

Sandwich Islands.

The Missionary Herald for November contains an account of a revival of religion on the island of Kauai. It is an extract of a letter from Mr. Gulick and from his journal. As late as the 5th of November 1832, the state of feeling was as interesting as ever. We have room this week only for the following, under date of October 25:

Early in May an increase of the spirit of prayer was evident in the members of our native church.—They began to assemble at the dawning of the morning for united supplication at the throne of grace; and so anxious were some to be in season, that they would rise up "a great while before day." At first their meetings were weekly, or at least at intervals of some days; but finally of their own accord they were held daily, and this too, before they had heard of the morning prayer meetings in America. Their separate locations rendering it inconvenient for them to assemble in one place, at our suggestion they met in companies as circumstances favored. A number of persons who had apparently been a long time under conviction, seemed now to assume a more decided character. Previous to the 21st of May, when we embarked to attend the general meeting, fifteen individuals of this class afforded pleasing evidence of a change of heart.

On our return to this place, June 29th, the operations of the Holy Spirit were manifest, and a few interesting cases of hopeful conversion had occurred during our absence. As soon as I had an opportunity to converse individually with the inquirers, the number of whom was considerable, I found there was a depth and pungency in their convictions, which I had never before witnessed at the islands, except in a few cases.—And for the space of two months the work continued to increase, both in power and extent. Indeed we have most cheering evidence that the Spirit of God is still in the congregation, for new cases of conviction, apparently deep and thorough, occur daily. We have reason, however, to fear that the work upon the conscience, is somewhat less powerful now, than it was a month since. The most striking scenes have been witnessed in the room from whence I address you. Here I received the anxious inquirers, one by one; and although every thing calculated to excite sympathy was carefully avoided, s ill for two days in succession my room was literally a Bochim. Some of them entered the room weeping, and were for a while apparently unable to utter a word, or think of any thing except their own fearful condition. Others after a few words of conversation, would burst out into a loud and passionate crying, like little children in deep distress.—Some were seized with a kind of convulsive trembling; and in a few cases, overcome by their feelings, they fell prostrate on their faces, and lay for a length of time weeping in a most affecting manner. And what, in my estimation at least, renders this work the more remarkable is, that many of these very persons, who now felt so deeply, have for years been in the habit of hearing the most solemn and alarming truths in the Bible, without the least apparent emotion. But now, without any special cause of excitement or alarm from us, they are thus deeply affected. Our public assemblies, however, have been still, and solemn, and remarkably attentive to the messages which were delivered.

Persons from almost every part of the island have been brought to a sense of their lost condition, and are now rejoicing in hope. From the pagan priest down to the humblest devotee of superstition, all classes and every age, except the very young, have felt (as we are fully persuaded) the sacred influences of the Holy Spirit. Among them may be seen the decrepit, the blind, and the deaf; persons whose heads are white, and their limbs feeble with age; and one at least, who was an adult when Captain Cook visited these islands, and several others who appear to be as old as he. Indeed there are many, now numbered with the converts, who were so besotted by a long continuance in their heathenish state, and whose faculties were so benumbed by age, that at times we were ready to doubt whether enough of divine truth could be communicated to their understandings to effect the sanctification of their hearts. But our unbelief is silenced.

Synod of Virginia.

This Ecclesiastical body met, as has already been noticed in this paper, in the Presbyterian Church, in this place, on the 24th ult. Its sessions were opened with an appropriate sermon by the Rev. Dr. Hill. The Rev. Mr. Wilson, of Fredericksburg, was chosen to preside over its deliberations; and the Rev. Messrs. Brown and Kilpatrick, were appointed clerks. About forty Bishops were present, together with a considerable number of Ruling Elders. A great deal of business, important to the interests of the church, was transacted: Among other subjects, that of Foreign Missions engaged the special attention of the Synod. The Rev. Dr. Wisner, of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions, made in the presence of the Synod and a crowded audience, statements relative to the condition of heathen nations, and to the obligations of Christians to send to them the Gospel; which produced, it is believed, a feeling of more intense interest on this great subject, than was ever before felt by the members of the Synod, or by this christian community. A Board of Foreign Missions was appointed by the Synod, auxiliary to the American Board. The sessions of the Synod were closed on Monday.—All its deliberations were characterized by a lovely christian spirit. It was obvious to all who enjoyed the pleasure of witnessing its proceedings, that brotherly love exerted a delightful and predominant influence on all its members. Words of strife were not heard.

During the time that the Synod was in session, the Rev. Mr. Atkinson, the General Agent of the Virginia Bible Society, presented to the friends of the Bible, assembled on the occasion, the claims of the Society, in its effort to raise, in *one year, twenty thousand dollars*, to aid in supplying *every family* in the *whole world* with the WORD OF LIFE; and liberal contributions were made. It is particularly gratifying to learn that, after Mr. A. had addressed the students of the University on the subject of his agency, they contributed generously, and formed a Bible Society among themselves.

The two other houses of worship in town, were kindly offered for the use of the Synod. There was preaching three times each day, to very large and solemn assemblies. It is believed, that through the blessing of God on the means of grace, some will rejoice forever that the Synod of Virginia convened in this place.

The citizens of the town and vicinity evinced their wonted and generous hospitality in receiving and entertaining, not only the members of the Synod, but others who assembled here to enjoy the religious privileges which the occasion afforded.—*Charlottesville Advocate.*

Revivals.

Revival in M'Minnville.—A camp-meeting was recently held in two miles of this place, at which a gracious revival commenced. After having been tented in the grove for six days, the citizens returned to their dwellings, and attended public service in town for several days. The work still progressed.—Our latest informant states, that *eighty-five* had made profession, and with very few exceptions had attached themselves to the church. We hope, that very soon, as the fruit of this revival, a neat village Church will tell to the traveller that the citizens love God.—*Nashville Revivalist.*

Presbytery of Fayetteville, N. C.—We rejoice to hear of the prosperity and enlargement of the church within the bounds of this Presbytery. It appears from a statement in the Fayetteville Observer, that the Lord has accompanied His word with divine influences and blessed the ministry of His servants with encouraging success. At a recent communion service at Union, 105 persons were added to the church. At Bethesda, 24 have been added to the Lord by a public profession of their faith in Him; at Cyprus, 34; at Buffalo, 40; at the Bluff, 44; and accessions have been made to several other churches in that part of the State. Who will not rejoice in their increasing strength?—*S. R. Telegraph.*

Queries Proposed by Rev. Dr. Alexander,

In reference to Foreign Tract operations.

In addition to the excellent letter of the Rev. Dr. Alexander inserted in our account of the Tract meeting last week, he has submitted the following queries as the foundation of remarks which he intended to make had he been present. —*Christian Intelligencer.*

1. Ought not the *love of Christ and his kingdom* to be the governing motive with every Christian?

2. Will not this motive, in proportion as it is so felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?

3. Is there any way by which this object can effectually be accomplished, as by extending *the knowledge of the truth* throughout the whole earth?

4. Is there not a crisis in things of this kind when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labour in vain, during the remainder of the year?

5. Is there not good reason to think that the age in which we live is such a time? that Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we not endeavour to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; and has not the blessing which has hitherto attended this enterprize, both in Christian and heathen lands, warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliarly to all others; while, then, other Societies, as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation?

8. Can the genuine disciples of Christ, who possess the means of promoting this cause, hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

9. Ought not mercantile enterprizes now to be entered on for the very purpose of making gain, to be applied to the promotion of the Redeemer's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?

10. Would not the consecration of first-fruits, redemption for the first-born, and tenths laid upon the altar of God, probably bring down a blessing on all their possessions?

11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?

12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving all their goods to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?

13. Is not the time for doing any thing in this cause short? Ought we not therefore to work while it is called *to-day?* Is it not certain that we shall never have another life upon earth? ought we not, therefore to do the best we can with the talents committed to us, that when our Lord shall come to reckon with us, he may say, "*Well done, good and faithful servants?*"

Consecration of a Roman Catholic Bishop.

Montreal, October 21st.—The ceremony of the consecration of Messire Gaulin, as Bishop of Tabarca, took place in the church of St. Jacques. Monseigneur Lartigue, bishop of Telmesse, officiated *in pontificalibus*, assisted by M. Roque, and M. Cadieux, grands-vicaires. Bishop M'Donnell of Upper Canada, was present, and there was a large concourse of the clergy of the Province. The church was filled, and *a company of amateur musicians played during the service. Captain Bleury's Rifle Company was stationed near the altar.* The service lasted four hours, during which Messire Quiblier, of the Seminary of St. Sulpice, delivered a sermon suited to the occasion. *After the service, the company of Riflemen fired three rounds before the Episcopal palace, for which the new Bishop tendered them his thanks.* The *pain beni* was furnished by Mrs. D. B. Viger, and A. Leveque and his lady officiated as collectors. The new Bishop sets out in a few days for Upper Canada: he is to reside at York, while Bishop M'Donnell will reside at Kingston.—*Minerve.*

Popery is a religion suited to please our fallen nature, by the gratification it affords to the external senses. Hence its popularity with worldly men. But while the ear and eye are charmed by the "company of amateur musicians," and the "rifle company stationed near the altar," what becomes of that *spirituality* of mind, without which the most splendid external service is an abomination to the Lord? How edifying must it have been to see a Christian Bishop who had just solemnly sworn to be an example to the flock, publicly tendering his thanks for "three rounds fired before the Episcopal palace," on the Sabbath day! "By their fruits shall ye know them."—*Presbyterian.*

Divine Judgments Disregarded.

It is now little more than a year since the ravages of Cholera subsided in this city; during the prevalence of which several hundreds were removed in rapid succession to the eternal world. And what have been the fruits of that judgment on those whom it pleased God to preserve alive? During the last winter, it was repeatedly remarked by some of our citizens, that the multitude appeared to be more thoughtless, more giddy and more regardless of God than ever before. The theatre, it was said, was well attended. Intemperance, Sabbath-breaking, and wickedness in other forms prevailed exceedingly.

In New Orleans, it is stated, that no less than *fifteen thousand persons* have been cut down by the pestilence during the last twelve months. And what is the result? Have the dispensations of God's providence on that irreligious city converted sinners? Have they persuaded any to prepare for death? No such result has been reported.

How vain and delusive the hope which some men indulge, that suffering and sorrow and the near prospect of death will aid them in making preparation for heaven! Mistaken men! They may witness and experience all these—and instead of being made better, they become worse. The love of sin is too strong and too deeply rooted to be torn from their hearts even by these terrible weapons. An influence more powerful and of a different kind must be exerted on them, or they will never see the kingdom of God.

Mr. Meigs describes the dreadful ravages of Cholera witnessed in Ceylon, last December, and adds;—"among the people the effect appears to be to make them *mad upon their idols*, and offerings without number are made to appease the anger of the goddess." Is such the effect of judgments upon many in Christian countries? Are they *more mad* upon their idols? And what is the measure of their guilt,—if they will not hear, when God commissions the Angel of Destruction to call them to repentance?—*S. R. Telegraph.*

From the Missouri Republican.

MARION COLLEGE, Mo. Oct. 15, 1833.

The following information is given to the public respecting the Manual Labor Institution connected with Marion College.

On the large farm, preparations are incomplete, and buildings cannot be finished for some months; but on the College farm, we have now accommodations for students, and teaching is announced as commencing on the first day of January next.

The following are the most favorable terms, which can be offered for the coming year. All who attend are required to work. All who apply (if strangers) must bring papers testifying to their good moral character. The price of board and room rent will be one dollar per week. The student furnishes his own bed, and pays for his washing. Fire wood will be given, but each one cuts and hauls for himself. The price of tuition is twenty dollars per annum. This the student must make safe, either through the surety of some friend when he enters the Institution, or by paying half in advance. This is required, because, to secure the services of able men, we have to make positive contracts with our teachers.

The boarding fare will be plain, cheap and substantial, no luxurious indulgences permitted. All those who have heretofore attended, who were grown, and who had no antipathy to exercise, have paid their way, boarding and tuition, (and some have brought the institution in their debt) by three hours labor.

Should the student wish to furnish his own team, gearing, plough, &c., land will be furnished him, at the current rent of the neighborhood, (two barrels of corn per acre.) If the Institution furnishes land, team and tools, half the product then belongs to the student, and half to the Institution. The crops of the student will be taken for his expenses: corn at one dollar per barrel, or at the current price. Wheat at steam mill prices. For the satisfaction of agriculturists, and others who feel an interest in this undertaking, we present the following calculation.

During the last summer, some boys planted and cultivated fifteen acres of corn each, without infringing on their studies, or exceeding three hours per day. But we shall only name eight acres of corn, and furthermore we will admit his crop to be light.

Six barrels per acre—

Half of this being the student's, yields him	$24 00
Eight acres of wheat, if it produces twelve bushels per acre, at 50 cents, is	24 00
Four acres of timothy, will yield him	12 00
	$60 00

Now suppose him to have worked all day on Saturdays, and his expenses are paid; or suppose the land to produce well, and the product will amount to seventy dollars. Now let it be remarked, that in raising and saving his crop, he has only consumed half the year, and has all the winter to work for clothes and books. The farmers around here as yet can furnish abundant employment, or it may be found in shops on the education farm.

DAVID CLARK,
WILLIAM MULDROW,
DAVID NELSON.

MRS. HANNAH MORE'S LEGACIES.—The London correspondent of the Journal of Commerce states that Mrs. Hannah More died in possession of about £25,000, the whole of which she acquired by her literary exertions. £10,000 of this sum she has devoted to charities, and chiefly to religious societies. Among these benefactions are £100 sterling to be given to the diocese of Ohio, and an additional £50 for books for the same; £100 are also given to the American Board of Commissioners for Foreign Missions, for the benefit of the Indians.—*N. Y. Observer.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 27, 1833.

Monthly Concert of Prayer.

The criminal apathy which exists in many of the western churches on the subject of the Monthly Concert of Prayer, is truly lamentable. We are unable to conceive how christians can reconcile to their consciences their indifference on this subject, in view of those soul-stirring facts connected with it, which are continually spread before their minds.

It is known that this meeting was appointed, with the consent and approval of all Protestant christians throughout the world, to pray simultaneously, for the advancement of the kingdom of the blessed Redeemer; but especially for the prosperity of missions in heathen lands. In many of the eastern, and some of the western churches, these meetings are fully and regularly attended; and in addition to the interesting exercises which are usual on the occasion, a collection is taken up for the benefit of foreign missions. But in many of our churches, if we were to judge by the very limited number of those who regularly attend these meetings, we would suppose, that by the majority of the congregations, they are regarded as not only useless, but really burdensome. Is this as it should be? Are christians who manifest so utter a disregard to this subject, acting out the spirit of their blessed Master? Can they feel a burning devotion to the cause of truth and righteousness, and wish to see the kingdom of Christ established? Surely if they do, they can feel no unwillingness to meet and contribute at least their prayers for its promotion.

How consoling, how refreshing is it to the heart of the devoted, the self-denying missionary of the cross, who makes his home on the ice-bound and sterile shore of Greenland, or in the wigwam of the western savage; who treads the burning soil of Asia, or pillows his head in the mud-walled cabin of the Ethiopian, to recollect, that although he is far separated from all the endearments of home and friends, he has the united voice of thousands ascending in prayer, on the first Monday in every month, for his preservation and success. Is there a christian heart that does not deeply sympathise with the beloved disciple of Christ, who despising the honors and enjoyments of earth, wears out his life among the ignorant and darkened nations of the earth, in endeavoring to spread the light of that gospel which has irradiated his own soul? Who can contemplate the dignity, and the important and heart-cheering results of the missionary enterprise, without feeling an enlargement of soul towards those who are more immediately concerned in carrying forward its operations?

When we cast our eyes over those portions of the earth, which but a short time since were shrouded in darkness and the shadow of death, the scenes of the most revolting, unnatural, and inhuman rites, and contrast their present improved condition, through the influence of Missionary operations, with what it was, how can we, as christians, prevent our liveliest, deepest sympathies from being enlisted? The standard of the cross has been borne into the four quarters of the globe, and is now hailed with joy by the once deluded Pagan, who bowed to the idol Juggernant, and sacrificed his own offspring, to appease the anger of his offended deities.

We fear that the christian community generally, pay but too little attention to Missionary intelligence, or their feelings would be more deeply enlisted on this subject. We cannot forbear remarking, that the Monthly Concert of Prayer receives not that attention from christians in this city, which its relative importance demands. Let us be alive to the interests of this subject, and recollect that while we are spending but one evening in the month in praying for the success of the gospel among the heathen, the devoted missionary, with a holy ardor, gives up his life to the cause.

A Church Manual.

The pastor of the Second Presbyterian Church in Louisville, Ky.,—Rev. E. N. SAWTELL,—presented us, a few days since, with a neat little work, bound in boards, entitled, "A Manual for the members of the Second Presbyterian Church, in the City of Louisville, Kentucky." It appears from the preface of this manual, that its design is two-fold; first, "to facilitate acquaintance and christian intercourse among the members of the church, by furnishing a list of their names: second, to promote and encourage the work of self-examination, by bringing to their remembrance the solemn vows, which they took upon them, and the obligations they assumed, when they publicly dedicated themselves to God."

We are very favorably impressed with the plan of this little work, and should be glad to see such a manual adopted by all our churches. It would doubtless have a tendency to wipe off a reproach which has been often too justly cast upon the churches of our denomination:—formality and unsociableness among our church members. Besides the valuable practical instruction contained in such a work, it would at least enable the members of each church to know one another's *names*, an advantage which we are sorry to acknowledge, is not now enjoyed in all Presbyterian churches. We copy the table of contents of this little volume:

"1. A Sketch of the history of the Second Presbyterian Church; 2. A list of its officers and members; 3. A Steward's account between himself and the Proprietor of the world; 4. Form of Covenant used at the admission of members to the communion of the church; 5. Address to parents on the nature of the covenant entered into at the baptism of their children; 6. Questions for self-examination; 7. A prayer designed for young members; 8. Notes; 9. Mementos; 10. Twelve Rules for promoting harmony among church members; 11. An address on prayer."

France and England.

A writer in the London Evangelical Magazine, in giving an account of some of the wars between France and England, brings to view some startling facts. He gives a statistical table, embracing from the year 1110 to 1813; in which the date of the commencement of the different wars is given, and the period of their continuance.

From this curious piece of history we learn, that within the period mentioned—700 years—there were 24 wars between these two nations; that they employed 260 of the 700 years in butchering one another; that from 1161 to 1471, a term of 310 years, 168 years were spent in war; that from 1368, they were at war 101 in 103 years, having a peace of only two years duration!

Louisville Medical College.

Measures have been taken for the establishment of a Medical College in Louisville, Ky. under the charter of Centre College, Danville. The following gentlemen have been appointed professors: Dr. Drake, of Cincinnati, Dr. McDowell, of Lexington, Dr. Cross, of Fayette county, Dr. Harrison, of Louisville, Dr. Fearn, of Huntsville, Alabama, and Dr. Cartwright, of Natchez, Miss.

AMERICAN COLONIZATION SOCIETY.—It is known to most of our readers, that Gerrit Smith, Esq. of New York, proposed to raise *one hundred thousand dollars* for this society in ten years, by securing 100 subscribers, who would pay $100 annually, during that time.—Upwards of *fifty* subscribers on this plan have already been obtained. The receipts into the treasury of the society during the month ending October 9, are $1,825 57.

AMERICAN TRACT SOCIETY.—The treasurer of this society acknowledges the receipt of the following sums, during the month ending Oct. 15th, namely: For Donations, $1,316 53; for Tracts sold, $1,685 97. Total, $3,002 50.

AMERICAN QUARTERLY REGISTER.—The November number of this valuable periodical contains the following articles: 1. Foreign Missions; 2. Sketch of the life of Rev. Charles B. Storrs; 3. The Life of a Faithful Minister; 4. The Lessons of Nature; 5. Conversion of the World; 6. Continent of Europe; 7. British National Debt; 8. Algiers—Savings Bank, England, Wales, and Ireland; 9. Eras corresponding with 1833; 10. National Society Schools in England; 11. Mountains in Europe; 12. Statistics of the European States; 13. Europe with the Colonies; 14. Revenues and Charges for British India, for 1829-30; 15. Summary of the Population of Countries in Great Britain in 1821, and 1831, distinguishing the sexes; 16. Notices of New Publications, Ordinations, Journal of American Education Society, &c.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—Contents of the November No. 1. Education of the Poor; 2. On the ends to be aimed at in a course of Education; 3. On the General Principles of Instruction; 4. Method of Jacotot; 5. Mechanical Instruction; 6. Report of the American School Agents' Society; 7. On the size and ventilation of School Rooms; 8. Practical Lessons in Geology; 9. Economy in Education; Intelligence, &c.

THE WESTERN METHODIST.—This is the title of a paper recently commenced at Nashville, under the editorial supervision of Rev. L. Garrett and Rev. J. N. Maffitt. We have received the several numbers that have appeared.—It is a large sheet, the typographical execution of which is very neat.

DR. BROWNLEE ON POPERY.—An extract from one of Dr. Brownlee's letters, addressed to the members of the Roman Catholic Church in the United States, will be found on our first page. We invite the reader's special attention to it, as containing much matter worthy of serious consideration.

TO CORRESPONDENTS.—Our Correspondents must bear with us patiently. We are always sorry when we have to appear guilty of seeming neglect towards our friends. Several valuable articles are on file, and shall receive early attention. The request from Mountsterling shall be complied with. "A. H." in our next.

Miscellaneous Items.

We perceive by our exchange papers, that the meteorological phenomenon witnessed here on the morning of the 13th inst. has been general throughout the United States.

The number of students connected with Yale College, is 541; namely, Theological Students 55, Law Students 39, Medical Students, 71, Academical Students 476.

Amherst College numbers 439 students; of whom about 150 are professors of religion.

The last catalogue of Dartmouth College states the number of students to be 257.

The venerable institution of William and Mary, Va. commences its present session with only *five* students.

A plan is on foot to raise $50,000 for Middlebury College, Vermont.

Professors Vetarke, Mulligan, and Torrey have resigned their professorships in the University of New-York, on acount of "the maladministration of the university."

A writer in the *Pennsylvanian*, estimates the cost of the contemplated *Girard College* for orphans, at *two millions* of dollars.

Eighteen houses have recently been destroyed by fire in Norfolk, Va. Loss estimated at $10,000.

Six thousand emigrants have passed through Indianopolis during the last two months—averaging 100 per day.

The subscription for the American Colonization Society, started in the city of New-York a few weeks since, amounts to $8,000.

A new Quarterly Review is about to be commenced in Philadelphia, by Professor Vethake, late of the New-York University.

The Rev. J. W. Blythe has accepted the call to the Second Presbyterian Church of Pittsburg.

Messrs. Carey, Lea, and Blanchard, booksellers of Philadelphia, have paid annually for the last five years, upwards of $30,000 to American writers.

The Synod of the Western Reserve adopted a resolution at their late meeting, to request the General Assembly to constitute the Presbytery of Detroit and two new Presbyteries, into a Synod, to be styled the Synod of Michigan.

The Episcopal Watchman states that the number of Episcopal religious periodicals in the United States is nine,—five weekly, and four monthly.

The *Rev. Joel Parker*, has been dismissed from his pastoral charge in the city of New-York, to locate himself in New-Orleans. Forty thousand dollars have been contributed in the latter city, to erect a house of worship for Mr. P.

A clerical brother thus writes to the Editor, under date of

"MUNFORDSVILLE, Ky. Nov. 22, 1833.

"I am gratified to see, from an advertisement in the Luminary, that Dr. Cleland's excellent letters on Campbellism are now in the press, and will soon be presented to the public in a neat pamphlet form. Having witnessed the happy results of their publication in the Luminary, and Banner of Truth, and believing that their appearance in the proposed form is highly important, and would be read by the people generally, I propose to make sale of as many copies as you may forward to this place, or will at least use my influence to do so. Green River is becoming infected with the contagion."

To the Editor of the Western Luminary:

MT. STERLING, Nov. 23, 1833.

DEAR SIR,—In the County of Pike there was a small Temperance Society with about fifteen members. In October last I was requested by the society to address them on the subject of Temperance, on the Sabbath evening before the sitting of the circuit court. It being one of the counties in which I practice, I attended, and addressed a small audience in the Court-house, after which twenty-four individuals enrolled their names as members.

Permit me here to remark, that although the society in that county is small at present, yet the officers and many of the private members being zealous in the cause, it will do much good, and will undoubtedly rapidly increase. It is auxiliary to the State Society, but I presume has never been reported.

Respectfully, yours, R. APPERSON.

For the Western Luminary.

Moral Lectures to Young Men.

MR. EDITOR,—I was highly gratified to hear, during the past week, that the Rev. Mr. Davidson, pastor of the McChord church, intended to commence a series of lectures to Young Men on last Sabbath night. I accordingly attended, and was much pleased to see so large and attentive an audience. I have seldom listened with more pleasure to any discourse than I did to his first lecture, and most heartily wished that every young gentleman in the city could have heard it.

As there are doubtless many of your readers who have not heard the announcement of Mr. Davidson's intention, I have taken this method to bring it before them; and would most earnestly recommend to every young gentleman to attend. They cannot possibly spend their Sabbath evenings more profitably.

The lecture, next Sabbath evening, will be on "*The Formation of Character*," and will no doubt be interesting to every hearer.

A YOUNG MAN.

For the Western Luminary.

Oral Instruction.

MR. EDITOR,—About six or seven weeks ago, I was sitting alone in my room, when the thought struck me: "Is there no possibility of doing something for the spiritual improvement of the people of color!" Then, what would be the proper means to effect this desirable object? I concluded it must be done in such a way as not to interfere with the interests of their owners or masters. On due consideration, I concluded that no better beginning could be made than by teaching them the Lord's prayer. Accordingly I made the experiment, by teaching two negro women the Lord's prayer, and recommended it to be repeated every hour. In about two hours they could repeat the prayer correctly. One of these women has progressed with perseverance and apparent christian temper, in this exercise; and now is indulging the hope of eternal salvation through the merits of Jesus Christ. She has taught her husband, as far as she herself knows the prayer, and they go on together in christian hope, without the loss of the least moment of time to their masters.

This easy means of communicating religious instruction is within the power of every individual who himself can repeat this most comprehensive prayer. One person could as easily teach ten or a dozen as one or two; by which means, if every religious person who has intercourse with people of color, would exert himself in teaching the above prayer, the whole of the colored people in the United States would commence the knowledge of salvation, through prayer to Almighty God, and our Lord Jesus Christ.

I offer you the above for publication Mr. Editor, in the hope that it may furnish a hint to some of your readers, which may lead to extensive and permanent advantages to our too much neglected colored population. W. T.

COMMUNICATED.

MR. EDITOR,—Permit me, through the medium of your paper, to call the attention of the public to Mr. JAMES W. JOHNSTON, Surgeon Dentist, of Maysville, Ky. This gentleman comes amongst us highly recommended for his skill in his profession, and as his stay will be short in this city, it must be an object to those who may have diseased or decayed teeth to secure his services.

Persons are not often aware of the value of a good set of teeth, until they are lost; when an early application to a good Dentist might have preserved them, and a few dollars saved themselves from the tooth-ache, which has been universally acknowledged to be one of the most annoying pains a man can suffer.

The writer of this is one of those who have been relieved by the skill of Mr. Johnston.—He has at present an artificial tooth of his manufacture, so natural as hardly to be distinguished from the real ones but by a very close examination. Mr. Johnston has, at his room opposite the Court-house, a number of artificial teeth; and I have no doubt he would be gratified to exhibit them to those who may visit him. MEDICUS.

In the list of the passengers of the ship Samson, which arrived at this port from London on Tuesday, we notice the names of the Rev. Dr. Samuel H. Cox of this city, James Fennimore Cooper, Esq., lady and family, and Mr. Elliott Cresson.—*N. Y. Obs. Nov. 9.*

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 1. *Is the term regeneration, as used in the Scripture, synonymous with, or one and the same as that of immersion?*

(Continued.)

The two principal passages relied on by this new sect for the defence of their theory, is John 3: 5, and Tit. 3: 5.

"Except a man be born of water and of the Spirit he cannot enter the kingdom of God." There is no such thing as being born of the *Spirit* apart from immersion or anterior to it, according to the followers of Mr. Campbell; neither do they tell us of any that are born of the Spirit after immersion. It is done, then, according to their views, in the very act of immersion. Although Nicodemus was ignorant of the import of Christ's declaration in regard to being born of water and the Spirit; yet he as a teacher come from God, did not remove the difficulty of the ruler by informing him that all he meant was immersion. It will be recollected according to their views, that John immersed many from Jerusalem, Judea, and all Palestine; and strange that Nicodemus had not guessed that Christ meant no more than immersion. But the ruler having asked how can these things be! and how can a man enter the second time into his mother's womb and be born! If Christ meant by being born again immersion, he still left his nightly visiter ignorant of his meaning, and without any sources of information on the subject.

There was nothing in the Jewish scriptures from which Nicodemus could have learned, that to be born again signified to be immersed; and Christ did not tell him what it meant. The great teacher then is charged by such a system of religion, with keeping his pupil in ignorance and worse than Academic uncertainty of the principles of salvation. There could have been no blame attached to this inquisitive Pharisee, where he neither had or could have information or the means of obtaining it on a subject of such vital interest. His ignorance must have ceased to be a crime; and yet Christ, so far from exculpating him, rivets the impression of criminality upon his mind by his reply: "Art thou a master in Israel and knowest not these things!" As if he had said, it is a matter of revelation from God,—Here is the only *correct* source of information. Had the ruler understood David when he prayed "create in me a clean heart, renew within me a right spirit;" and Ezekiel when he says, "A new heart will I give you and a new spirit will I put within you;" had he understood what David said of those who should be born in Zion, he would not have been ignorant of what Christ meant by being *born again*. Had he united what Ezekiel said of God's sprinkling clean water upon his countrymen, with his giving them a new heart and a new spirit,—for they are united by the prophet,—he must have known what the divine teacher meant by being born of water and the Spirit. He must have known that a new heart and a new spirit could only be engendered by the Spirit of God, as like begets like, and that therefore that which is born of the flesh is flesh, and that which is born of the Spirit is spirit: then there would have been no room for the marvel of Nicodemus, when Christ said unto him, "Ye must be born again." Christ, in the subsequent part of the conversation, instructs Nicodemus in the nature of his death, by reference to Old Testament record,—the sin of Israel and the remedy of the brazen serpent; and therefore it is reasonable to suppose that Christ was explaining and enforcing what was a matter of previous revelation, rather than giving any new revelation to this master in Israel.

The other passage on which much reliance was placed, to prove that immersion is regeneration, in its connection is this: "But after that the *kindness* and *love* of God our Saviour toward man appeared. Not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." It was maintained in the discussion, that this passage proves that immersion and regeneration are the same thing. And a number of ancient and modern authors were produced in proof of it. But all that could be fairly proved was, that in their opinion, the phrase, washing of regeneration, alluded to baptism, and that baptism, not immersion, is the sign of regeneration, not the thing itself. It was attempted to be shown, in opposition to language, which my opponent wished to make the ancients speak, that the peculiarity of their figurative language when used literally was doing great injustice to those writers: and that such an interpretation was virtually denying them the use of every thing like figurative or symbolical language, or that one thing was put as the sign of another; and that the abettors of this system, in spite of themselves, without the most flagrant inconsistency, must adopt the Catholic superstition of transubstantiation. For the declaration of Christ, "this is my body," is much more explicit in reference to this superstition, if interpreted literally, than the quotations alluded to or the passage in Titus are, in reference to regeneration; leaving altogether out of view the idea of its being immersion. When Christ used such language in reference to the sacrament of the Lord's supper, or the Greek fathers, in reference to regeneration, they, by a figure of speech, put the sign in place of the thing it was designed to represent. Such a figure of speech was common to the orientals, and hence their sentences are often eliptical in Greek writers, whether sacred or profane.

1. It was shown by a quotation from the father of this new sect, that before he entered so fully into the system of water regeneration, he could not place so much reliance on the fathers, and that they seldom used the word baptize, for regeneration. "Many of those fathers of whom you have heard, are produced by the Catholics in proof of the doctrine of purgatory, and as evidences of the antiquity of praying to saints and angels. They were all full of whimsies. Irenæus, Justin, Turtullian, Origen, Augustine, held and taught wild and extravagant opinions. Some of them quoted the shepherd of Hermas as a part of holy scripture. Some of them taught . . . &c. &c. auricular confession, and the fundamental dogmas of Popery."—Campbell's Debate with M'Calla, p. 365 and 368, and p. 367. He says "that the ancients sometimes used the word regenerate for baptize, I admit; but this was far from being common or general." It is the best evidence that a sect can give that they are left without warrant from the word of God for their peculiarities, when they resort to uninspired men or writers of antiquity, as if the word of God did not teach all that is essential to be known in order to salvation. This too comes with an ill grace from a sect that ridicule creeds and confessions. As if they seemed to forget that it was their opinions of the views of the inspired writers which forms their creed and not the views of the writers themselves.

2. If the act of washing is the regeneration and not the sign of it, then salvation is by works of righteousness which we have done, notwithstanding the word of God to the contrary; or which the immerser, and the immersed have done. And it cannot be true, that according to his mercy he, i. e. God, saves us by the washing of regeneration and the renewing of the Holy Ghost. God is not the administrator, immerser, but he (God) is declared to save through the washing of regeneration and renewing of the Holy Ghost. There is as much agency or rather as really a divine agency in the washing of regeneration, as there is in the renewing of the Holy Ghost, for God saves by the washing of the one and the renewing of the other. Therefore more is implied than the mere outward form of washing, the regeneration of which the washing is predicated. Hence the absurdity of saying that baptism is regeneration; whereas it can never be understood to be any thing more than the washing of it or an outward sign of the thing. All the outward ceremonies with which washings were used were calculated to give an impression of defilement and need of purification; but there was no virtue in them to remove any thing more than ceremonial pollution, or that which affected the outward man. They never took away moral defilement. This is as true in reference to modes of purification as to sacrifices. Heb. 9: 10. "Which stood only in meats and drinks and divers washings," BAPTISMOIS, 10: 4, for it is not possible that the blood of bulls and goats should take away sins. They could not make him that did the service perfect as pertaining to the conscience, 9: 4. If they could have removed moral defilement the apostle says 10: 2, "they would not cease to be offered: and 3d verse; on them there was a remembrance, not a removal, of sin, every year." Their washings were the sign of inward purification; whilst they effected nothing more themselves than that which was barely ceremonial. Ps. 26: 6. "I will wash my hands in innocency; so will I compass thine altar, O Lord:" and Isaiah 51: 2—7, "Wash me thoroughly from mine iniquity and cleanse me from my sin. Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." Prov. 30: 12. "A generation not washed from filthiness." Is. 1: 16. "Wash you, make you clean, put away the evil of your doing from before mine eyes: cease to do evil, learn to do well." Jer. 2: 22, and 4: 4. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me saith the Lord God." "O Jerusalem wash thine heart from wickedness that thou mayest be saved: how long shall thy own thoughts lodge within thee." I Cor. 6: 11. "But ye are washed, but ye are sanctified," &c. Rev. 1: 5. "Unto him that saved us and washed us from our sins in his own blood: and 7: 14. These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Now, none of these outward or inward washings are said to have been performed by immersion. The blood of Christ with which the redeemed are washed is called "the blood of sprinkling." The water is sprinkled, and the spirit is poured according to God's word. But water is only used as the outward sign of the inward grace, the washing of regeneration; whilst the regeneration itself is, as the passage may be rendered, *kai*, (*even*) the renewing of the Holy Ghost.

3. The word used in connection with the term regeneration, never signifies regeneration. If so, why would the apostle use two words to convey the same idea? The word rendered washing in this passage is—*loutron* from *louo*, to wash. The word *loutron* is sometimes said to signify a laver or vessel to wash in. Josephus however uses it for the fluid with which one bathes. De Bel. lib. vii. It is probable from an admission like this that McKnight, who is more fanciful than correct, takes the liberty of translating it in this passage the *bath of regeneration*. But even admitting the correctness of the translation of McKnight, it would only be the bath of the thing, and not the thing itself. The Septuagint or seventy translators of the Old Testament into Greek, are said by Parkhurst to use another word for laver, or the bath as some would have it,—(*louter.*) Exodus 30: 18—28. In this, Aaron and his sons were to wash their hands and feet, not to immerse themselves: and 31: 9. There seems to be no authority from any usage of the sacred writers nor in the Septuagint as far as I recollect, for translating the word that McKnight has rendered bath. There is one or two instances of it in profane writers, but this by no means settles the question in sacred criticism. The use of the other word, and the declaration of Josephus should have weight on this point. The word *louo* from which *loutron* comes, is used in connections where immersion is out of the question. John 13: 10. He that is washed needeth not, save to wash his feet, but is clean every whit. Acts 9: 37. Whom (Dorcas) when they washed, they laid her in an upper chamber; and 16: 33. And he took them the same hour of the night and washed their stripes: i. e. the stripes of Paul and Silas. There is not then the least shadow of proof for these watery regenerators.

4. Suppose now, you should see a woman washing a garment, and hear her declaring with great earnestness and importunity, that the act of washing the garment was the same thing as the garment itself. In the first place, you would say that she was in a state of mental derangement; or 2d, that she did not understand the appropriate use of words. You would say, and say with propriety, that there could be no such thing as washing the garment if there was no such thing as a garment. The garment is supposed to be before the washing of it. And the garment may be, if it is never washed. The water with which it is washed is a distinct thing from the garment. The agent by whom it is washed is distinct from the garment, and the act of washing it is not the same thing as the garment. Now, as the garment must be, in order to be washed, so regeneration must be in order to there being a washing of it. The thing must be supposed to be anterior to the washing of it; or it must be the washing of something which is not. If there be no such thing as regeneration, and if it be not distinct from the water, and the agent employed, and the ceremony of washing, then it is foolishness to talk of the *washing of regeneration;* and if the washing of regeneration is regeneration, then Paul did not know how to express his ideas. I have used plainness, but without unkind feelings towards those who have embraced this error. I hope my remarks will offend none of them. My prayer shall be, that they may be recovered from the snare into which they have unwarily fallen.

SAMUEL TAYLOR.

Four Days in Lexington.

Under this heading, the Editor of the Cincinnati Journal, in his paper of the 15th inst. thus closes an interesting account of the Literary and other public exercises which took place in our city the week before last:

"On the whole, it may be said, that the last week was a glorious era for Kentucky. The citizens are awake to the necessity of popular education, and we have no doubt, they will be able to devise means to carry their philanthropic purposes into effect.

"To those kind friends whose hospitality we shared, we would express our gratitude. In leaving the state, where we had seen so much to love and admire, we could not repress our regret that a state so favored by nature's God, and a people so generous, intelligent and refined, should be burdened with African slavery."

Donations

For the American Board of Commissioners for Foreign Missions, received since Aug. 12, 1833.

Jacksonville, Illinois, collections in the Presbyterian church, during the session of the Illinois Synod, $57 45. Rev. W. I. Frazer, 3 50. St. Louis, Missouri, subscription in part, in the two Presbyterian churches, 219 81.—Monthly concert collection taken in the Second Presbyterian church, 17 35. Vandalia, Illinois, collections in Presbyterian church, 3 50. Master William Goudy, 1 00. Greenville, Illinois, Dr. Kendall, 2 00. Mrs. Kendall, 1 00. Jacksonville, Illinois, Thomas Laurie and brothers, 5 00. A friend of Missions, 5 50. Mrs. Ayres' subscription, 10 00. Shelby county, Indiana, E. H. Patrick, New Providence church, 1 00. Lane Seminary church, monthly concert collection, 8 74. Troy female Missionary association, auxiliary to the American Board of Commissioners, for Foreign Missions, cash, 42 57. Clothing, valued at 13 78. Crawfordsville Presbytery, Coal creek church, 4 50. Washington, Indiana, monthly concert collections in Presbyterian church, 2 50. South Hanover, Indiana, Rev. Mr. Brown, 1 00. Shelbyville, Indiana, monthly concert collection, in Presbyterian church, 1 50. Master Robert Nisblet, to buy a Bible for the heathen, 1 00. Meigs county concert collection in Rutland Presbyterian church, 6 50. Collections taken after the Missionary sermon before the Synod, Indiana, 22 06. Carrollton, Illinois, subscription in Presbyterian church, 20 00. Manual labor academy, Maury county, Tennessee, 50 00. Rising Sun female Prayer meeting 5 00. Monthly concert collection, in Presbyterian church, 10 68. Cannonsburg, Pennsylvania Sunday school contributions for christian missions, 9 29. Collections taken in Sunday school prayer meeting, 0 71. Oxford, Ohio, collections taken in the Presbyterian congregation, 30 00. Ripley, Ohio, last instalment on the bequest of Polly Page, 131 00. Cleves, Ohio, subscription in the Presbyterian church, 7 50. Springfield, Ohio, subscription in Presbyterian church, in part, 6 00. Benington and Burlington female missionary association, 20 00.

Newport, Ky. contributions of S. S. children, Presbyterian church, for books for missionary children in Ceylon, 3 59. Cincinnati, monthly concert in 2d Pres. church, in Oct. 7 50. Poplar Spring church, Putman co. Ia. 6 00. Delhi, O. subscription in Pres. church, 5 00. Salem, O. donation of several individuals, 4 00. Louisville, Ky. monthly concert collection in 2d Pres. church, 50 00. Louisville, Ky. M. D. Merill, 10 00. Versailles, Ky. subscription in Pres. church, 5 00. Subscription in Grier's creek church, Ky. 5 00.

Clark co. Ky. monthly concert collections in the Salem church, 15 00. Georgetown, Ky. collections for the support of a heathen child, 14 95. Frankfort, Ky. Elizabeth Brown, 5 00. Wm. D. Young, 3 00. Bowling Green, Ky. subscription, 26 69. Rock Spring, O. Pres. congregation, 15 00.

Total, $882 21. A. BULLARD,
Genl. Agt. A. B. C. F. M. Western States.
Cincinnati, Nov. 15, 1833.

An Example for other Cities.

A public meeting was held in Richmond, Va. on the evening of Oct. 28th, for the suppression of the Gambling Houses in that place. The Compiler says, "We doubt if so large an assembly has ever been convened in this city, for any purpose of deliberation. The numbers have been variously estimated at from 600 to 1000. An attempt to disturb the proceedings by a few persons in the lobby and gallery was instantly suppressed, and the resolutions were adopted we believe, by an unanimous vote." They are as follows:

1. Resolved, That a committee of twenty four be appointed to collect such information in respect to the number and situation of the Gambling Houses in this city, as it may be in their power to obtain: and that for the more complete accomplishment of this purpose they be requested to devise such means as the peculiar and secret situation of these houses may make necessary.

2. Resolved, That they be also instructed to inquire into the causes of their present extraordinary increase, and to ascertain whether the same be owing to any deficiency in *the laws*, or the manner of their execution—or in both; and to recommend to the adoption of an adjourned meeting, such measures for remedy of the evil, wherever it may be found to exist, as to them may seem advisable.

3. Resolved, That the Committee be further requested to make their report to an adjourned meeting as soon as they shall have sufficiently examined into the subject.

GAMING.—A petition to the next Legislature, praying that they will prohibit the extensive gambling constantly and openly carried on upon our race fields, by subjecting the proprietor of every such course, *to a forfeiture of his right to keep the same*, will be left at the Lynch's Coffee House on Monday, for the signature of all citizens, who are anxious for the suppression of gambling. We hope to see 5000 names upon the list.—*Richmond Compiler.*

Steamboat Disasters.

We have this week, the most dreadful and appalling accounts of "Steam Boat catastrophies" and "accidents."

The New-Orleans Register, Extra, of the 1st inst., states that the steamer *St. Martin*, bound from Bayou Sarah to New Orleans, with full freight and between 80 and 90 passengers, took fire under weigh about the middle of the river, two miles above Donaldson, and the boat and cargo were entirely consumed, and 50 or 60 passengers burnt to death or drowned.

The Louisville Herald states, as a report, that the steam boat *Bonnets O'Blue*, on her way from New Orleans to Nashville, has been snagged and sunk. The *Paul Clifford*, Capt. Gordon, with a full cargo of cotton, was run into by the Missourian on the morning of the 23d ult. one mile above Bayou Tunica, which stove in her larboard bow, and sunk her in three minutes. About 60 bales of cotton, and the cabin furniture, were saved. The boat will be a total lost.

The St. Francisville paper, of the 26th ult. states that the steam boat *Peruvian*, with a full cargo of Western produce and cotton, had been snagged and sunk at Natchez Island. The principal part of the cargo has been saved; and the boat, it is thought can be raised without much difficulty.

The Natchez Courier of the 1st instant, says—"The *New-Brunswick* was burnt a day or two since, at Island No. 98, on her way up the river, bound, we believe, for St. Louis. Several thousand dollars of her cargo were shipped by a merchant of this city.

The steamboat *Utility*, when leaving the wharf at St. Louis on the 14th inst. collapsed one of her flues, by which John J. Jamison, clerk, Francis Rose engineer, and John Cooper, fireman, were shockingly scalded, and are not likely to survive. The Utility was bound for Illinois River.

Another Steam-Boat Burnt.—We stop the press to announce the loss, by fire, of the Steam Boat *Caspian*. She was burnt near the mouth of Red river, and we are informed that between 29 and 30 souls perished in the flames. Particulars not yet received.—*St. Francisville, (La.) Phenix, Nov. 2.*

Foreign News.

From the New York Observer.

From London papers to the 6th of October. Don Miguel's troops were signally defeated in a second attempt to capture Lisbon on the 14th of September. Marshal Bourmont and the other French officers on the same day tendered their resignations, which were accepted, and Don Miguel's cause was considered desperate. A Scotchman by the name of Macdonald has succeeded Bourmont as leader of the Miguelite army.

The young Queen Donna Maria arrived in Lisbon on the 24th of September, and was received with great demonstrations of joy.

The death of the King of Spain on the 29th of September, is reported on the alledged authority of a telegraphic communication from Madrid to Paris. The Queen Dowager, it is said, assumed the Regency, but has not changed the ministers.

There is much inquietude in several of the Italian states, but the presence of an Austrian army of 150,000 men is too imposing to allow even the most rash and enthusiastic to think for a moment of actual revolt.

The cholera has made its appearance again in Scotland, but it does not appear to be very fatal on its second visit either in France or Great Britain.

Letters from Alexandria announce the death of Defter Bey, son-in-law of the Pacha. He has left a fortune of 100,000,000 of piastres, which he acquired in command of the army at the conquest of Darfour, the whole of which, it is supposed, will be seized by the Pacha.

Upwards of 1,000 recruits, enlisted in England for the service of Donna Maria, had embarked for Portugal in the course of one week, and the agents were still endeavoring to increase the number.

Sir J. Herschell is about leaving England for the Cape of Good Hope, to make observations on the fixed stars in the Southern hemisphere. Eight wagons were employed in removing his telescope, transit instruments, and apparatus.

The Count de Survilliers (Joseph Bonaparte,) does not intend to return, for the present, to his estate at Bordentown, near Philadelphia. He has made arrangements for remaining in England for some months to come.

The Archduchess Maria Louisa has ceded to Madame Letitia, the mother of Napoleon, the whole of the property of the late Duke de Reichstadt, including the legacies left him by his illustrious father. Madame Letitia has since executed a formal act, granting the arms of Napoleon to the Museum of France, and the fortune of her grandson to the French Hospitals.

Summary.

We learn from the Boston Recorder, that the Rev. Jonathan Greenleaf, pastor of the Mariner's church in Boston, has been elected Corresponding Secretary of the American Seaman's Friend Society, and has signified his acceptance of the office.

THE MORMONITES.—A friend from the upper part of Oxford County informs us, that one Mormon preacher from Ohio, and another from New-Hampshire, reinforced by a pair of preachers from Saco, have been making a great stir somewhere about Lake Umbagog. In the plantation of Letter B, in the vicinity of Lake Umbagog, nearly the whole of a Freewill Baptist Church, numbering thirty persons with their pastor, have gone over to the Mormonites, and avowed their faith in the book of Mormon. In Andover the preachers have had some trouble with the citizens, and were rather unceremoniously dismissed.—*Portland Adv.*

EMIGRANTS FOR LIBERIA.—The Ship Jupiter arrived at Norfolk from New York, on the 20th ult. to take in emigrants and passengers for Liberia. The Lynchburg Virginian contains the following information on the subject of emigrants from Virginia:

"The Staunton Spectator of the 25th inst. informs us that 14 colored persons left that place on the preceding Tuesday for Liberia—8 emancipated slaves, and 6 free persons. Of the slaves, two were liberated by Mr. Theophilus Gamble, two by Mr. Robert Coiner, and two by Mr. Silas Henton, of Augusta county; one by the voluntary contributions of the citizens of that county, and one by Mr. Abraham Carper, of Lewis county. This makes 44 that have been sent off through the agency of the Colonization Society of Augusta. Had information of the time of sailing of the expedition been received by the Lynchburg Society in time, 8 or 10 emigrants, liberated by the Rev. Mr. Hanks, of Franklin county, would have gone from this place."

MORMONITES.—The last St. Louis Republican contains an account of the riotous proceedings of a mob against a religious sect in Missouri, called the Mormonites. It seems that a party of the citizens in Jackson County, Missouri, assembled at different times between the 31st October and the 6th of November, with the intention of destroying their property. They demolished 12 houses belonging to that sect the first night, situated in Independence, the seat chosen by them as their place of abode. At several different times afterwards, they not only attempted to destroy their property, but even committed acts of violence upon their persons; upon one of which occasions, the Mormons, it is said, fired upon them and killed several men. A Mr. HUGH L. BREAZEALE and a Mr. HICKS, both lawyers, were killed. The severest condemnation is justly merited by individuals who can so far forget the rights and privileges of others as to violate them in the manner related in the Republican.—*Observer & Reporter.*

TERRIBLE RAIL-ROAD ACCIDENT.—On Friday last one of the cars on the Camden and Amboy rail-road, suddenly broke, and the car fell on one side, and was immediately knocked off the road by the momentum of the succeeding car. As the speed, at this time was more than twenty miles an hour, the engineer was unable to stop his locomotive until the fallen car, with its contents, had been dragged about forty yards. The scene which presented itself to the passengers is said to have been shocking beyond measure. Of twenty-four persons in the carriage, twelve were seriously injured, and all were in some degree bruised or stunned. One gentleman, Mr. Steadman, of North Carolina, was so crushed that he expired in a few minutes.—*N. Y. Evangelist, Nov. 16.*

The history of the Hartford Convention, by the editor of the Daily Advertiser, is in the press, and will be published early in December.

The Quebec Gazette mentions, that in the county of Saguenay as far back as the month of August, the crops were all frozen in the distant parts and elevated ground of the parishes of Bale, St. Paul, Eboulemens and Malbai; and that the farmers will suffer as much from the scarcity as they did in 1826.

There are now, says the Philadelphia Sentinel, 43,000 volumes in the City Library in Philadelphia, the largest in the United States. That of Harvard University contains less than 40,000, and that of the Boston Athenæum about 30,000.

The scarlet fever is extending its ravages in Kingston, U. C. There is scarcely a family in which the younger branches have not been attacked, and the obituary list contains a great number of deaths by that disease.

The range of wooden building, on Main-st. opposite Johnson's hotel, Norfolk, Va. were destroyed by fire on Saturday last; in all, 18 tenements, occupied by thirteen families, and eight business occupants.

The Marshal for the Southern District of Alabama has given notice that the settlers upon the Creek lands, who have crops, may remain until the 15th of January next; all who have no crops, are ordained to leave the country forthwith.

An attempt is about to be made to procure $50,000 for the benefit of Middlebury College.

The Rev. Thomas P. Johnson and his companion passed through this city a few days since (says the Richmond Telegraph,) on his way to Boston, where they expect shortly to embark for the Mediterrancan. Mr. Johnson is a native of North Carolina, and an alumnus of Union Theological Seminary—and the first of the sons of our church in that State, and of our Seminary (if we mistake not,) to engage in the work of foreign missions.

W. L. Garrison has been arrested in Connecticut on five writs for as many libels on the characters of individuals in Canterbury. The offensive language appeared in the Liberator before its editor visited England, and efforts to prosecute were made at the time without being able to arrest Garrison.

The carpenters of Baltimore held a meeting on the 16th ult. with a view of opposing any efforts that may be made for rebuilding the steam planing establishment, lately destroyed by fire.

LIBERAL PROPOSITIONS.—The following liberal resolutions, moved by Mr. Joel R. Smith, were adopted by the House of Representatives of Tennessee on the 30th ult. Their enactment would do lasting honor to the wisdom and philanthropy of the Legislature:—*Nat. Int.*

Resolved, That the select committee on the subject of the American Colonization Society, be instructed to inquire into the expediency of memorializing Congress to make an appropriation of $100,000 annually, to be applied by the said Colonization Society in transporting to Liberia the free colored population of the United States.

Resolved, That said committee inquire into the expediency of making an appropriation by this General Assembly of $5000 annually, to aid the Tennessee Auxiliary Colonization Society, to be applied by the said society in transporting to the colony of Liberia the free colored population of the State of Tennessee.

Married,

On the 19th inst. by Rev. A. H. Kerr, Mr. GEORGE W. SMITH, of Hart county, to Miss VIRGINIA BUSTER, daughter of Benjamin Buster, Esq. deceased, of Edmondson county.

Deaths.

Died, recently in Kenhawa county, Va, the Rev. JAMES M'ABOY, a minister of the Gospel in the Presbyterian Church.

In this city on Friday night last, SARAH P. MEGOWAN, daughter of Mr. Thomas B. Megowan, aged 8 years.

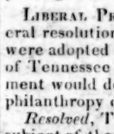
A FARM TO RENT.

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 13 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.

MARY PARKER.

November 27, 1833. 20-tf

ALL TASTES SUITED.



THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN until Christmass, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19-by

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen October 2, 1833—12-6m

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos. 6-4 French and English Merinos, all qualities and colors. 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalet, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nets, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and Velvet Bellings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kidderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery,

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*

Lexington, Oct. 23, 1833. 15—by

NEW FEMALE SEMINARY, IN DANVILLE.

MRS. ADAMS, respectfully informs the public that she has removed her Seminary to a convenient and comfortable house, in the East end of Danville, where she is now prepared to receive an additional number of young ladies, either as boarding or day scholars. She has, at the solicitation of many persons interested in Female Education, made arrangements to extend the course of instruction to all the various branches of an accomplished and finished female education; and now offers to the parents and guardians of Mercer, and the adjoining counties, for their daughters and wards, literary advantages equal to those of the best institutions in the Atlantic States. In addition to her own untiring exertions, and the assistance of her husband, the Rev. J. A. Adams, Rector of the Episcopal Church, she expects the services of a young lady from the East, early in the spring; and such other competent teachers will be procured as the increase and wants of her Seminary may, from time to time, demand. Her principal aim will be to form useful characters for society, and, with this in view, every attention will be paid to the manners, morals, and health of those committed to her care.

TERMS:

For boarding, including washing, wood, and candles, per week,	$
Third Class.—For instruction in Spelling, Reading, and Writing, per session of five months,	3 00
Second Class.—For instruction in Arithmetic, English Grammar, Geography, History, and Composition, (with plain sewing if required,)	2 00 1
First Class.—For instruction in all or any of the following branches, viz: Natural and Moral Philosophy, Elementary principles of Chemistry, Geometry, and Astronomy, use of the Globes, Chronology, Composition, with Elementary Principles and rules of Rhetoric and Logic, and Evidences of Christianity,	1 75 16 00
Additional charges will be made for the following extra branches:	
Drawing and painting,	10 00
A new method of Diagram Painting,	10 00
A full course of instruction in ornamental Gilding, Bronzing, Silvering, &c. after the Chinese method, on wood, glass, paper, metal or other substances,	10 00
Ornamental needle work,	5 00
The Latin and Greek Languages will be taught, if required, at	10 00

Music and French will be taught, if required, so soon as competent teachers can be procured, at the customary prices.

Mrs. Adams' present quarter will end with the year, and her first session, according to her new arrangements, will commence on the first Monday in January, and end on the last Friday in May. Her second Session will commence on the first Monday in July, and end in the latter part of December. There will be a vacation of three weeks, during the 2nd session, in the month of September, to avoid the sickly season. Young ladies will be received at any time, either before or after the commencement of the first session, and be charged in proportion to the time they shall have remained at the Seminary.

Mrs. Adams feels grateful for the approbation she has received from those who have encouraged her institution. She wishes it to stand on its own merits, and invites all who are interested in Female Education to give it a fair trial.

Danville, Ky. Nov. 13, 1833. 18-3w

STOVES.

MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15-3m

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs.)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Riddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Haduer, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 28th, 1833. 11-by

Why Don't he Come?

BY MISS H. F. GOULD.

The ship has anchored in the bay!
They've droop'd her weary wings, and some
Have mann'd the boats and come away;
But where is he! why don't he come!

Among the throng, with busy feet,
My eye seeks him it cannot find:
While others haste their friends to greet;
Why, why is he so long behind!

Because he bade me dry my cheek,
I dried it, when he went from us—
I smiled with lips that could not speak;
And now, how can he linger thus!

I've felt a brother's parting kiss,
Each moment since he turn'd from me,
To lose it only in the bliss
Of meeting him—where can he be!

I've reared the rose he bade me rear—
I've learn'd the song he bade me learn,
And nursed the bird, that he might hear
Us sing to him, at his return.

I've braided many a lovely flower,
His dear, dear picture to inwreathe,
While doating fancy, hour by hour,
Has made it smile and seen it breathe.

I wonder if the flight of time,
Has made the likeness, now, untrue;
And if the sea or foreign clime,
Has touched him with a darker blue.

For I have watch'd until the sun
Has made my longing vision dim,
But cannot catch a glimpse of one
Among the crowd, that looks like him.

How slow the heavy moments waste,
While thus he stays! where, where, is he!
My heart leaps forth—haste, brother, haste!
It leaps to meet and welcome thee!

'Thou lovely one! the mournful tale
That tells, why he comes not, will make
Thy heart to bleed, thy cheek look pale!
Death finds no tie too strong to break!

'The bird will wait his master long,
And ask his morning gift in vain;
Ye both must now forget the song
Of joy, for sorrow's plaintive strain.

'The face whose shade thy tender hand
Has wreathed with flowers, is changed! but sea,
Nor sun, nor air of foreign land
Has wrought the change,—for where is he?

'Where! ah! the solemn deep, that took
His form, as with their sad farewell
His brethren gave the last, last look,
And lower'd him down, that deep must tell!

'But ocean cannot tell the whole—
The part that death can never chill,
Nor flood dissolve—the living soul,
Is happy, bright, and blooming still.

'And nobler songs than e'er can sound
From mortal voices, greet his ear;
Where sweeter, fairer flowers are found
Than all he left to wither here.

'This, this is why he does not come,
Why thy fond eye hath sought so long!
Wait till thy days have filled their sum;
Then find him in an angel throng!'

From the Christian Mirror.

Anecdotes of Rowland Hill.

The following anecdotes of this veteran preacher, I believe, have never before been published—at least, I have never seen them. Their genuineness may be relied on, however, as they were related to me by a lady, who, in her younger days, heard him preach often, and who was witness to one of them.—Rowland Hill was a very good, though a very eccentric person—and these anecdotes may serve to illustrate in a measure, his disposition.

At one time, it was given out that he was to preach in a glen, in Scotland. At the appointed hour the people collected, to a large number, and among the rest, some wild, reckless madcaps, who came with the intent of insulting the minister and raising a disturbance and riot among the congregation that might be assembled. Mr. Hill, in the mean time, got knowledge of their intent, and laid his plans accordingly. When the hour came, at which the service was to be delivered, no preacher appeared; and the people stood waiting—till the young fellows began to despair of their "sport." After a while, a man in the dress of a livery servant, was seen making his way from the quarter whence the minister was expected; he came up, apparly wondering for what all those people were collected.—He was informed by the aforesaid riotious blades, that Rowland Hill was to have preached there, and that they had come "to have some fun;" but the time when the services were appointed to commence, had gone by, and he had not arrived. After sauntering about a few minutes, he turned to them and said, "Friends, suppose that I get up and give you a sermon—I rather think I can preach.—What think ye?" The idea of a livery servant's preaching, and occupying the place of Rev. Rowland Hill, struck them as a fine thing, and they all gladly favored his proposition. But, said he, before I begin, you must agree not to interrupt me while I'm preaching, nor make any disturbance. This also, was consented to. Then raising himself on an eminence, he took a text, and commenced in a strain far better than was anticipated from a man of such an exterior—at first, mellifluous and low, as the voice of the summer wind among the trees and cliffs of Scotia's mountains—stating the deadly sin there was, in some of them coming there to make a sport of such a holy duty as divine worship—then launching forth in a strain, as grand, and powerful, and impetuous, as the rush of her mountain linns. The character of the livery servant was soon eclipsed and lost in that of the sublime preacher, who stood before them, pouring forth the thunder and denunciation of God's word, with a flow of words and ideas, that seemed to gush from a fountain as brimming and exhaustless as language itself. None could withstand the force and pungency of his arguments—the strougest quailed, and the hardest hearts were "broken in pieces" 'neath the hammer of his eloquence. Much good was effected on this occasion, many a hardened sinner, was brought to writhe under the sting of a guilty conscience, and many an one sought his home in tears of contrition; and especially were some of those who came there with hemous intent, bowed down with the guilt and enormity of their transgressions—they but sowed the wind to reap the whirlwind.—When the preacher ended, it was hardly necessary for him to inform the assemblage that he himself was Rowland Hill—that he had adopted that character and costume to elude the violence and insult which he had heard was intended for him.

On another occasion, in the early part of his ministry, when he was preaching on Tower Hill* in London, sundry wild fellows collected for the purpose of annoying and insulting him, and among the rest, a certain young physician, Doctor G——, who had left his wife and home in a distant part of the country, and come up to London, to spend a few weeks, and "enjoy himself;" that is—to spend his time in drinking, gambling, at the theatre, the opera, and the like. Every insult that could be suggested, was slily offered to Mr. Hill, and among the rest, he detected Dr. G—— in throwing a dead animal at him.† Mr. H. fixed his eye on him in such a pitiful manner, with such an expression of sorrow and regret, that the Doctor quailed beneath his steady look, as the hawk cowers beneath the stern glance of the eagle—then raising his voice, he spoke to him in a calm, steady manner, without the least sign of displeasure, of the sin and degradation attending such mean acts—he drew his bow at a venture, and the bolt told well—it pierced him to the heart. He went away with the fires of an unsparing conscience kindled in his breast, and returned home to his family an altered man—nor did the haunts of dissipation know him more. He shortly after sailed for the Sandwich Islands, as physician to the missionaries who went out in the ship Duff, the first missionary ship that ever left England, where much good was accomplished by his vigorous exertions.

Yet another anecdote will I relate, which may serve to show his fearlessness in a good cause. He was called upon to preach a charity sermon, at Stockwell, a small village near London. After preaching a most excellent sermon, showing the audience that it was their privilege and duty to contribute to the object, and the absolute necessity there was of so doing, he came to a sudden pause, and looking inquiringly over the back part of the meeting house, he observed—"Last evening I preached at Enfield, and when I had finished my sermon, I told the people there, that those who did not feel disposed to contribute, might go out at the back door!‡ but (again scanning the back wall of the meeting house) I see there is no back door here, however, all you that do not feel disposed to give to this object, if you please, can walk out first, so that those who wish, may not be hindered in giving when they go out." (It was then customary for a person to stand at the door of the meeting house with a plate, and people as they went out, contributed.) None of course, left their seats.

I might relate more, but enough—after having attained a good old age, he is at length gathered unto his fathers—

Crown'd with the laurels of full three score years,
Of ceaseless warfare and unshrinking toil,
He has been called to take a higher stand
Within the golden city of his Chief—
To shining robes, and to princedom high,
And a bright mansion in the courts of heaven. B.

*In those days, it was customary for seceders from the church of England to preach in the open air, when they could not obtain a meeting house.

†Few then cared how much a minister was insulted, who was not a high church-man.

‡Ministers were bolder then—such language would not answer now-a-days.

From the Philadelphian.

Wives of Clergymen.

With clergymen's wives as mothers and house-keepers, I have at present, nothing to do. It is to them in their *public capacity*, (if such a term may be allowed me,) that I wish to speak. And as the groundwork of all their usefulness, I would say to them, 1st: Be constantly adding to your stock of knowledge. By keeping some work always on hand, when you have a few moments of leisure, they need not be lost in hunting something to read, but you can go directly to the book which has been previously selected, and when called again to your household or nursery duties, ask yourself the two following questions; can I apply what I have read to my own situation? Is there any one in the congregation to whom I can do good by communicating it? If this rule is strictly adhered to, you will soon recollect all you read, and become fond of listening to the conversation of intelligent clergymen who visit your husband—another source of information open to *all* Clergymen's wives.

2dly. By visiting. A Clergyman's wife can do much by visiting *all* the females of the congregation.

3dly. Intimately connected with visiting is conversation.

Wherever she goes, she may make the conversation what she pleases. She may banish tattling, news-carrying, slander, with all their train of evils, from her presence, and substitute in their place that "chaste conversation, coupled with fear,' which the Apostle enjoins. Do not be discouraged by having it said, 'She is too forward,'—'She talks too much,'—'She wishes to appear to advantage;' but constantly remember the evils arising from the improper use of the female tongue, and if you have the welfare of society in any degree at heart, you will be willing to hear these things said of you, if you can succeed in any degree, in raising the tone of female conversation. Are you at a loss for topics? Question the *elderly*, and elicit from them their experience on their duties as Christians, wives, and mothers;—talk to *mothers* on their important duties;—tell them some interesting anecdote of a mother which you have seen in some book;—they will perhaps desire to see the book—make every exertion to obtain it for them,—and when you next call, make it the subject of your conversation:—ask what part of it they like best, and tell them your own opinion. With the young, (whose acquaintance should be particularly cultivated,) take nearly the same course; only diversify your subject. Take a young female, for example. You think her pious; but fear she wastes her time, and neglects the cultivation of her mind. In conversation with her, mention some striking incident in the life of Mrs. Graham, or Mrs. Huntington; or repeat the conversation between King James and Mrs Welch, the daughter of John Knox, recorded in his life; and she must be stupid indeed, if they do not excite sufficient interest to induce her to ask for the book, and by furnishing her with it, and afterwards conversing with her about it, you must probably succeed in awaking a taste for religious biography which never forsakes her. Take another case, of an irreligious young lady. She is perhaps very light and trifling; and you might disgust by recommending a decidedly religious book, but you may induce her to read 'Essays Descriptive and Moral, by an American,'—'Hannah More's Cœlebs,' or 'Dunallan,' &c.

Thus you prepare the way for more serious conversation with her, in which you can press home religious truth upon her conscience.

4thly. By being active in all the benevolent exertions of the day.

The last way of being useful which I shall mention to you, is that of conducting a female prayer meeting.

But I think I hear the question from some of the readers of these remarks, how am I to find time from my duties as a mother and housekeeper, to attend to these things? The first way to redeem time which I would recommend is, *strictly* to adhere to the Apostle's directions, in regard to the dress of yourselves and family. Let your dress be very plain, but *very neat*; you will thus redeem all the time consumed by many females on the ornamental part of their dress, to the entire neglect of their minds; and it will save a great deal of expense.

Another most important way to redeem time, is to rise early. Do not let that work consume the time between breakfast and dinner, which ought to have been done before breakfast.

THE WIFE OF A CLERGYMAN.

Interior of Pa. Sept. 29, 1833.

From the Boston Mercantile Journal.

Hymns for Sunday Schools.

Bearing this simple title a little book edited by Mr. J. S. Williams, we believe—has been published by Lilly, Wait & Co. It contains fifty-seven original hymns, many of them furnished by some of our first writers, and all designed for use among churches of different religious sects. We give a specimen in the following.

EVENING HYMN.

Father! day
Passes away.
Deep the shadows, dark the sky—
Through the night hour
Fountain and flower
Dim and silent sleeping lie.
Bright o'er that gloom the morning shall break,
And nature to life and beauty awake.

So o'er our days
Life's evening rays
Cloud the way with toil oppressed.
Dark though it be,
Father, with thee,
Sweetly shall the weary rest.
Rest till thy dawn break cloudless and fair:—
There joy fadeth not, nor sorrow comes there.

Swiftly our day
Passes away;
Shadows dim of night draw nigh.
Deeper they come,
O Father, come
Take us to thy rest on high,
When life's short day, how swiftly! is o'er,
And light from this world shines round us no more.

From the Christian Mirror.

Scolding.

"Now don't *scold* at me, said a little boy to his mother; I had as lief be *whipt* as scolded at." And so say I. Dont scold at your children, Christian parents; or if you are not Christians, don't scold; for all scolding is breath wasted It may benefit a child to reason patiently with him, and very likely it will, but all *scolding* only serves to make him worse and worse. Of this I am more and more convinced the longer I live. When I see a parent trying to govern his family by scolding, I think that he has begun wrong, and has never yet learned to govern himself. To subdue and govern our passions is the very *first* step in family government. Be as firm as the hills, and as immoveable as the mountains, in your commands and requirements of your children; but never lose your *patience* and fly in a passion, and form a wretched and sinful habit of scolding at them. Here the parent is lost in the *tyrant*. You never will, you never *can* benefit your child, unless he is first made sensible of his fault. And scold as long as you will, and he is only irritated, but not convinced. But reason coolly, and affectionately, and he is subdued. But above all, let him know that your commands are founded on the commands of God. Parents should use the means God has put into their hands *more*, and their own wisdom less, if they would have his blessings. But if this is too great a tax upon our patience, scolding will be no less. But if you wish to lose the affections of your children then scold at them, and they will soon learn to despise you. If you wish them to view you as a tyrant who has no affection for them, and delights only to make them unhappy, then be continually storming at them and you will succeed to a miracle. If you could wish them to hide their faults, and try to deceive you in that respect, and effectually destroy every principle that could lead them in any case to an honest confession, scold at them and the point is soon gained. In short, if you destroy in their minds every inducement to doing well, and take away every encouragement to obedience, and every virtuous principle; if you would have them fretful, peevish and quarrelsome; form a habit of scolding, and you will set them an example; and they will soon fare about as well, be their conduct what it may; for they will in all probability be scolded at do what they will. I say you will succeed to admiration.

But to be serious, scolding only excites anger in a child, and parents are commanded not to provoke them to wrath. And it is believed that in many cases, a fretful disposition is formed and cherished in children, by beholding an example of it in their parents. And if the sins of such parents are visited upon their children; or if they are made to suffer in their old age, for their neglect of duty to their children, they must think it strange. O ye Christian parents, and guardians, is it becoming your profession thus to conduct toward the souls committted to your care? Can you expect that they can profit by your instructions, if their hearts are steeled, by your treatment of them, against all you can say? Must they form their estimate of religion by what they behold in your conduct? We *must* reform, and forever quit this shameful, *sinful* practice and use milder measures for their good, or we shall never succeed. We must have their *affections*, or we never can do their souls good. Let us first learn to govern *ourselves*, and then with our hearts raised to God, consider seriously, and prayerfully, what ought to be done, and pursue such measures with patience and perseverance. Let us treat them as rational creatures, and tell them again and again what God requires of them; and not be discouraged. What better method can we take? I do not say, lay the rod aside entirely, no such thing; but let it be accompanied with affectionate reproof, and not with scolding. Scolding is always an indication of impatience and anger; but reproof, is perfectly consistent with affection, and patience. Let us look back to the days of youth, and remember what our feelings then were; and let us make the experiment upon our children, and see if it is not wise, and judicious. Let us suppose that Christian reproof was given in an angry scolding manner; (and I fear it sometimes partakes too largely of such a spirit) and might it not as well be entirely let alone? Christian parents, be patient, O, be patient. Be persevering, be not discouraged. Do not counteract by your conduct, all you can say to your children; and thus put it out of your power ever to benefit them in the things which belong to their everlasting peace. Remember too, that you are accountable to God for the feeling of heart with which you correct them.

A PARENT.

Intellect of Negroes.

It is a very common opinion that the native intellect of blacks is inferior to that of whites. On this point, the testimony of Rev. Dr. Philip, who has resided for fourteen years in South Africa, as a missionary to the Hottentots and other native tribes, is at least entitled to respectful consideration. He says:

So far as my observations extend, it appears to me that the natural capacity of the African is nothing inferior to that of the European. At our schools, the children of Hottentots, of Bushmen, of Caffers, and Bechuanas, are in no respect behind the children of Europeans; and the people at our missionary stations are in many instances superior in intelligence to those who look down upon them as belonging to an inferior caste. The natives beyond the colony live in a world of their own, and they know little of our world, but we know of theirs than they do of ours. In point of abilities and good feelings, I consider the Caffers on the borders of the colony as most decidedly superior to that portion of the refuse of English society that find their way to this country. I have never seen any thing in civilized society like the faculty those people have in discerning the spirit and character of men. When Englishmen go among them, they will discover more of their visitors in a few minutes than some of their own countrymen may have been able to find out in them by an acquaintance of years. We have at this moment a young Caffer Chief at one of our missionary stations, who is vindicating the character of his countrymen, and exposing the cruelty and injustice with which they have been treated in our public journals, with an ability superior to that of any of his numerous and virulent assailants within the colony. Contemplated through the medium of their own superstitions, or that of their general condition, we might hastily pronounce them to be inferior to the white race; but on these points they lose nothing by a comparison with our own European ancestors.

The same gentleman holds the following language in reference to the Colony at Liberia.

I say nothing of the advantages America may gain from the new colony of Liberin, or of the advantages the people of color may gain from becoming citizens of this new country. I leave such questions to be settled by the citizens of the United States, who are by their local knowledge better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement full of promise to this unhappy continent. Half a dozen such colonies conducted on Christian principles, might be the means under the divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa must have in it the seminal principles of good government; and no better plan can be divised for laying the foundation of Christian governments than that which this new settlement presents. Properly conducted, your new colony may become an extensive empire, which may be the means of shedding the blessings of civilization and peace over a vast portion of this divided and distracted continen'. From some hints I have seen in some of the English papers, I perceive that you will have some difficulties to encounter in the prosecution of your present plan. It is the fate of every good plan for the melioration of the human race to be opposed, particularly at its commencement; and the virulence of the opposition is generally in proportion to the excellence of the plan proposed. But we have this to encourage us in our endeavors to persevere in the pursuit of a good object, that it must in the end triumph.

DIVINITY OF CHRIST.—Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied the first, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is *the true God*, and eternal life.'"

HERMAN BOERHAAVE, M. D.—It was the daily practice of this eminent person, as soon as he rose in the morning, which was generally very early, to retire for an hour to private meditation. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spirit and vigor in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquility of the mind; and that he knew nothing which could so well support the various distresses of life, as a well grounded confidence in the Supreme Being.

A Subscriber writes us, that he knows an individual that has for many years past, had upwards of a thousand bushels of corn for sale yearly, and has been known many times to have had cash in hand, offered him for corn, for the *use of the distilleries;* but he has made it an invariable rule, not to sell corn to any one, when he felt assured it was designed for the distillery, and he has been known in a hundred instances to sell his corn *out by the bushel* to new settlers and others, on a credit of from six to twelve months for the use of their families, rather than by *the hundred bushels* for cash in hand to the distillers, nor will he in his mercantile business, buy whiskey for goods, or take it for debt, even to send away into other parts of the country; so justifiable do some temperate people think this to be, that although they will not sell a drop in their own neighborhood, yet they will buy by the barrel, to send away by boat loads, to a distant market down the river, to make drunkards, ELSEWHERE.—*Temperance Recorder.*

ORIGIN OF NEWSPAPERS.—We are indebted to the Italians for the idea of Newspapers. The title of their *Gazzettas* was perhaps derived from *gazzera*, or chatterer; or more probably from a farthing coin, peculiar to the city of Venice, called *gazzetta*, which was the common price of newspapers. Another etymologist is for deriving it from the latin *gaza*, which would colloquially lengthen into *gazetta*, and signify a little treasury of news. The Spanish derive it from the latin *gaza*, and likewise their *gazatero*, and our *gazeteer* for a writer of the *gazette*, and, what is peculiar to themselves, *gazetista*, for a lover of the gazette. The first newspaper printed in England, was in the reign of queen Elizabeth, and there are now preserved in the British museum several papers printed while the Spanish fleet was in the English channel. They contain the usual articles of news, as in the newspapers of the present day —*D'Israelli.*

LOCUSTS.—One of these living clouds, which was three whole days and nights, without apparent intermission, passing over Smyrna, must have been, according to accurate observations made at the time, three hundred yards in depth, upwards of forty miles in width, and nearly five hundred miles in length. Capt. Basil Hall calculates that the lowest number of locusts in this enormous swarm, must have exceeded 168,608,563,200,000; and, in order to assist the imagination, Capt. Beaufort determined that this cloud of locusts, which he saw drifting by when he lay at Smyrna, if formed into a heap, would have exceeded in magnitude more than a thousand and thirty times the largest pyramid of Egypt; or, if they had been placed on the ground close together, they would have encircled the globe with a band a mile and a furlong wide!—*Professor Burnett's Lecture.*

A dumb pupil in Paris being asked "What is Eternity?" replied, "The lifetime of the Almighty."

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev. DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞ *Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—19-tf.

Copper, Tin, and Sheet Iron MANUFACTORY.

☞ Sign of the GOLDEN COFFEE-POT. ☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent.*

July 24.—2by *For the Lex. Depository.*

☞TRUSSES.☜
JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1833—17-tf